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ABSTRACT

Intended as "a practical guide to the development of Native American Studies programs, Native American Studies courses, and Indian-oriented higher education programs," this handbook places emphasis upon materials actually utilized in the development of Native American Studies at the University of California, Davis, and in the creation of Deganawidah-Quetzalcoatl University. Chapter headings are "Native American Studies and Ethnic Studies;" "Autonomy or Integration: Structural Arrangements for Native American Studies Programs;" "Materials Utilized in the Development of Native American Studies at the University of California, Davis;" "Selections from the Brief Proposal for Deganawidah-Quetzalcoatl University; "Thoughts on the Development of Programs at Deganawidah-Quetzalcoatl University;" and "Sample Courses and Course Outlines." Also included is a 111-page chronology of Native American history (with emphasis on the U.S.) from 100,000 B.P. (Before the Present) to April 1971. Although it is noted that the chronology represents only a beginning in the vast effort to record the facts of Native American development, it is hoped that the chronology will be useful to instructors in Indian history and that it will serve as a beginning point for a more complete chronology. (JB)

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HANDBOOK OF NATIVE AMERICAN STUDIES AND CHRONOLOGY OF NATIVE AMERICAN HISTORY

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HANDBOOK FOR THE DEVELOPMENT OF NATIVE AMERICAN STUDIES

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Dedicated to
Carlos Montezuma,
the intellectual founder of
modern Indian resistance.

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TABLE OF CONTENTS

I.	Introduction	1
II.	Native American Studies and Ethnic Studies	2
III.	Autonomy or Integration: Structural Arrangements for Native American Studies Programs	13
IV.	Materials Utilized in the Development of Native American Studies at the University of California, Davis	17
V.	Selections from the Brief Proposal for Deganawidah-Quetzalcoatl University	46
VI.	Thoughts on the Development of Programs at Deganawidah-Quetzalcoatl University	69
VII.	Sample Courses and Course Outlines	75

I. Introduction

This handbook is intended as a practical guide to the development of Native American Studies programs, Native American Studies courses, and Indian-oriented higher education programs in general.

Because of its practical nature, the handbook places major emphasis upon materials actually utilized in the development of Native American Studies at the University of California, Davis, and in the creation of Deganawidah-Quetzalcoatl University. It is anticipated that these materials can be adapted to use elsewhere.

It should be stressed that the materials used at Davis and in the founding of DQU are presented as originally produced (not edited) in order that students and faculty planning the development of Native American Studies can actually see what materials were utilized. Some of these documents illustrate the evolution of the program at Davis and the compromises which had to be made in order to gain the sometimes reluctant support of university administrators.

We are well aware that other Native American Studies programs have made considerable progress in the past year or two, and that other materials could have been reproduced here. We decided, however, to emphasize Davis and DQU as representative of the "cutttng" forward edge of Native American higher educational developments.

Davis, California
April, 1970

II. Native American Studies and Ethnic Studies*

A. Introduction

There are several myths afoot on college campuses which need correcting- among them the idea that the concept of ethnic studies is new. One of the greatest problems of higher education has been precisely the fact that programs of ethnic studies have been all too well developed in the past, to such a degree that virtually all the social science-humanities curricula have been saturated with ethnicity. But this large-scale development in ethnic studies has been confined to certain ethnic categories.

B. Ethnic Studies in Perspective

Prior to World War II virtually all ethnic studies programs were European in character-Anglo-Saxon studies (e.g., English and English literature, English history), French studies, Spanish-Castellano studies, German studies, Russian studies, and so on. During and after World War II such regional programs as Far Eastern (Mainland Asia) studies, Latin American studies, Russian studies, and so on, began to come into vogue, although it should be emphasized that these programs were and are often taught from a European or Anglo-European perspective.

By far the greatest single ethnic studies program was that of Anglo-American studies, encompassing the various areas of United States history, "American" studies, U.S. political science, U.S. sociology, music, drama, "American" literature, and so on. This program was all the larger since Anglo-Saxon studies and the bulk of art, music, etc., tended to feed into or relate directly to the Anglo-American studies program.

The fact is, then, that ethnic studies programs are not new. On the contrary, they constitute one of the oldest elements of any college curricula. However, it is clear that the distribution of faculty between the various kinds of ethnic studies is extremely uneven. At the present time, for example, French studies on the University of California, Davis campus, possesses more teaching faculty than all of the Third World programs combined! The same is true of Spanish-Castellano studies, German studies, Anglo-Saxon studies, Latin, Italian and Greek studies. And, of course, as stated above,

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Anglo-American studies and general European studies completely dominate the liberal arts faculty.

Ethnic studies fields, such as French studies and Anglo-Saxon studies, have succeeded in reproducing themselves in great quantity on virtually every college campus in the country, even in geographic areas where it would be difficult to demonstrate any compelling necessity for the presence of these areas of study. What has happened, in general, is that higher education throughout the country, and especially in the West, has been colonized by people of Northeastern or Atlantic Seaboard white origin. These people invariably reproduce their own kind of education, which happens to be highly oriented toward Europe.

Unfortunately, college administrators and the "core" faculty of new colleges in the West and elsewhere seldom question the curriculum of New England, but rather duplicate it whether it is relevant or not. Of course, almost immediately chairmen are hired for all of the "traditional" departments (traditional in the East) which include, needless to state, French, English and so on. These chairmen in turn hire faculty who conform to their guild biases and strive mightly to increase the size of their programs. They argue for new faculty by referring to the example of what is taught at Harvard or Yale, and the college bends to their demands instinctively "knowing" that what is right for New England must be right for California, Hawaii, or New Mexico. In any event, for whatever precise historical reason, European ethnic studies programs of little regional relevance have served to gobble up large numbers of faculty positions and have also served, in too many instances, to create an ethnically and culturally imbalanced faculty.

That the University of California, Davis, should offer, for example, 334 units of work in German studies and no courses in Mexican-American or Chicano studies (with only one or two courses related to Mexican studies) is an obvious absurdity, especially when one considers that California possesses more than two million citizens of Mexican descent and culture and only a handful of people who can be identified as German-Americans. Certainly, for California, the Mexican heritage is of far greater significance than is the German heritage.

Unfortunately, many college systems have allowed rather specialized programs to proliferate to such a degree that these programs have become self-perpetuating; that is, the need for new professors to staff these programs justifies, in great part, the very existence of the

programs in the first place. Thus, over-staffed white-oriented ethnic studies programs have the effect of making the development of new programs exceedingly difficult. This is especially true now that budgets are becoming "tight", and the easy growth of the past several decades has apparently come to an end. It is also true because the professors involved in European studies tend to dominate academic senates, budget committees, and promotion committees. Perhaps it may prove necessary to actually dismantle some of the over-developed European programs in order to make room for Third World studies, but, needless to state, such a process will prove difficult, since it will be resisted both by European-oriented faculty and by large sectors of the white public.

C. Significance of the Native American People and Heritage
Although it should not be necessary to justify the development of programs focusing upon the Native American people, one finds in fact that most European-Americans, including even university-educated persons, are woefully ignorant in relation to all things Indian. Therefore, a few brief statements relative to this subject must be made.

1. Numerical Significance
First, it must be understood that the Native American people are numerically significnat. It is estimated that there are more than thirty million persons speaking native Indian languages living in the Americas today, while perhaps as many as one hundred million persons in the Americas possess some degree of native ancestry. The native genetic heritage is clearly the dominant strain in many South and Central American countries, while indigenous ancestory is one of the important elements in the racially-mixed populations of several others. In such areas of the Americas as the United States, Canada, and the West Indies, the Indian racial heritage has been important in certain regions or provinces but has tended to be absorbed within a dominantly African or European population.

It is difficult to estimate the number of persons of native descent currently residing in the United States becasue the census has never sought to enumerate all such persons and because much mixture took place during the colonial period. There are, however, at least five million individuals with a significant degree of Indian ancestry, including some 900,000 members of tribal organizations and the bulk of the Mexican-American population. In addition, several millions of Anglo-

Americans, Afro-Americans, Puerto Ricans, French Canadians, and other persons possess varying degrees of native descent. Black Americans, in particular, share in the Indian genetic legacy.

It is also apparent from population statistics that the Indian and part-Indian peoples of the Americas are increasing in number at a rapid rate, particularly as compared with predominantly middle class, European-derived groups. In the United States, as well as in Latin America, a very high birth rate is characteristic of the Indian and part-Indian population, and the proportion of persons of native descent in the total population may be expected to increase steadily in the future.

2. Historical and Cultural Heritage
Second, the historical and cultural heritage of Native Americans is very significant. It is unfortunate indeed that the training which most American historians and educators receive is so European-oriented that it seems to blind them to the non-European cultural legacy. The first European settlers invariably adopted Indian farming techniques, foods, methods of transportation, herbology, fighting techniques, forestlore, clothing, and many other customs and practices. A. Irving Hallowell of the University of Pennsylvania has stated:

> Our contacts with the Indians have affected our speech, our economic life, our clothing, our sports and our recreations, certain indigenous religious cults, many of our curative practices, folk and concert music, the novel, poetry, drama, and even some of our basic psychological attitudes, and one of our social sciences, anthropology.

It is much easier for one living in the Southwest to visualize the impact of the Indian than it is for the Easterner to do so - yet most of our history is written in the East. An Anglo-American family living in Albuquerque, for example, might well live in a house constructed in Pueblo Indian style architecture and their living room might be decorated with bowls, baskets, rugs, and other examples of Indian art. Members of the family might wear modernized Indian leather jackets and mass-produced moccasions or mukluks. The children and adults would mix daily with many persons of Indian descent living in the community about them and a regular part of their diet might be tacos, enchiladas, tortillas, and tamales-all Indian foods.

The whole family might very well attend Indian ceremonials and dances held regularly at the various pueblos or each summer at Gallup, New Mexico, or Flagstaff, Arizona. In short, they would be living in a heavily Indianized environment.

In order to grasp the significance of the Indian all one has to do is to imagine what the history of the western world would have been like without the native. Would Spain have bogged down in its northern push for empire, with only natural barriers in opposition? Would it have taken the Anglo-Americans two and one-half centuries to move across the continent-or only ten years?[1] This great significance of the native in the history of the United States should lead not merely to the integration of the Indian into standard, general courses dealing with United States history, but also courses will need to be developed which deal with Indian developments per se. The fantastic mass of detail connected with the history of a large tribe will often require special treatment, not to mention the need to deal with the history of the larger Indian confederacies. In addition, courses may need to be developed which deal with such subjects as the American Indian and constitutional Law and the Social History of Indian Peoples.

3. Contemporary Relevance

Third, the significance of the Native American legacy does not consist solely in the biological or cultural contributions made to society at large. It also consists in a rapidly growing population of modern Indian people who will continue to make a rich contribution to life in the Americas and who, in many areas, will comprise the dominant population-not only numerically, but perhaps politically and socially as well. In the United States and Canada, the 1,400,000 members of tribal organizations or native communities constitute a small minority of the total population, but their significance is all out of proportion to their total numbers. In part, this is because native people tend to be highly concentrated in certain regions, such as the Southwest, Oklahoma, the Dakotas, and the Alaskan-Canadian Arctic, as well as in certain counties or districts within other areas.

The contemporary significance of the Native American is also derived from his importance as a continuous contributor to our socio-cultural life.

And here one must go beyond such items as ceramics, basketry, painting, sculpture, folk-lore, and music to the even more significant realm of religion, world-view, and inter-personal relations. In religion, for instance, modern theologians as well as "hippies" seem to be arriving at world-views strikingly like that of many ancient Native American religions. It is to be suspected that these modern thinkers and experimenters have a great deal to learn from Indian religion and philosophy which, after all, arrived at similar viewpoints centuries ago.

Of great importance is the fact that American Indian religions, like all great traditions, focus upon the development of moral man possessing a deep awareness of his relationship with the total universe. The socio-political implications of the Native American approach to life could indeed, be profound in several dimensions. This writer has suggested that:

> In this age of "mass" culture and revolutionary social change, in this era of large-scale alienation and personal anonymity, it is especially important that the small folk society be provided with the means of survival and development....Tribes and folk societies can and do provide their people with a way of life which is usually much more psychologically healthy and meaningful than do mass cultures, and....we must allow the smaller societies to preserve themselves in order to provide mankind with a continuing alternative to the super-culture and super-society.[2]

Finally, the Indian people must be regarded as an extremely significant portion of the North American population because in their present condition and their life-history since the 1590's they serve as perhaps the key witness to the 'true' character of the dominant Anglo-American group. As this writer wrote in 1966:

> The Indians are a looking-glass into the souls of North Americans. If we want to dissect the Anglo and analyze his character we must find out what he does when no one else cares, when no one is in a position to thwart his will--when he can do as he pleases. And with the Indian the Anglo has done what he pleased, with no one to care, and with the Indian ultimately too weak to resist, except passively...[3]

The North American native people, then, constitute a unique reflection or "test" of the real intentions and most deeply-held values of Anglo-Americans. The history of the North American white population, their present beliefs, and their future. bahavior cannot be understood without examining very closely the treatment accorded those relatively powerless native groups under their control, subject ultimately to their will.

4. Implications for College Curricula
Something has already been said in relation to courses which should be developed in the area of American Indian history. One should not suppose, however, that the field of Native American studies is limited solely to historical developments or that colleges can ignore other areas. For example, the following areas demand the development of courses:

a. Native American Literature
The field of Indian literature is vast indeed, extending as it does from ancient Nahuatl and Maya texts, to oral literature, to literature written after the European invasion, to oral history and speeches, to literature of the present day. In addition to the vast body of Indian-composed literature are the many hundreds of novels, plays, and short stories written by non-Indians about Indians. Several courses are needed in this field, including Ancient Meso-American Literature, Native American Poetry, the Indian Novel, and American Indian Literature.

b. American Indian Legal-Political Studies
Quite clearly, the political organization of Indian peopies sheds much light upon human political development, while the constitutional position of Indians elucidates general legal practice and theory. One cannot fully understand political-legal developments in the United States, for example, without becoming familiar with the Gayanashagowa (constitution) of the Iroquois or of the legal-political experience of the Cherokee Republic (1825-1907). Courses are needed in American Indian Law (U.S. and Canada), American Indian Political Organization, the Indian and the Constitution, the Legal-Political History of Indians in the Americas, and Contemporary Tribal Government and Law.

c. Native American Arts
Most laymen recognize the vigor of the Indian contribution in basketry, ceramics, weaving, painting, woodcarving and sculpting, but it is ironic that few university art departments do. Quite clearly, courses are needed in the various American Indian arts, including music, dealing not merely with the past but with the dynamic ongoing reality of developments in this field.

d. Native American Religion and Philosophy
Oriental religion and philosophy have at long last gained entrance to the curricula of some North American colleges but the thought of the indigenous peoples of the Americas has received virtually no attention except in anthropology courses focusing upon so-called primitive religion or, briefly, in some comparative religion courses. Is it possible to ignore the religions and philosophical contributions of thousands of years and of millions of people in a university which conceives of itself as being dedicated to the pursuit of universal knowledge? Certainly, Indian religion and philosophy are worthy of at least one course each, focusing upon Meso-America, South America, and North America.

e. Native American Education
Thousands of teachers are now being trained who will work with Indian pupils, and, yet with a handful of exceptions, they are receiving no training in Indian education. Courses are needed in the Fundamentals of Native-Indian Education, Indian Education in Cultural-Historical Perspective, Curriculum Development in Indian Education, Indian School Administration, and Counseling of Indian Pupils. In addition, teacher-candidates will often need to become familiar with an Indian language.

f. American Indian Languages
Certain Indian languages, such as Navajo, Cherokee, Quechua, and Maya, are now occasionally being taught in North American colleges and universities. It is quite obvious however, that the needs of students being trained as social workers, community developers, attorneys, doctors, and teachers for Indian areas are being more often than not

ill-met because of the lack of access to Indian language courses. (It should be noted that the teaching of Indian languages in a linguistics department is quite irrelevant to the above needs.) Each college and university will, of course, have to concentrate principally upon those languages especially important in its service area.

g. American Indian Tribal and Community Development
A great need exists in terms of the training of persons, both Indian and non-Indian, for working in Native American communities throughout the Americas. A part of this training will consist of courses which acquaint the student with the history, culture, and language of particular populations, but in addition other specialized courses will be needed in American Indian Community Development, Meso-American Indian Community Development, Andean Indian Community Development, American Indian Health Programs, Indian Applied Ethnohistory, Contemporary Indian Affairs, and Indian Social Work.

h. Other Areas for Instruction
Instructional programs also need to be developed in Indian Agricultural-Rural Development, Indian Communication Science, Comparative Tribal Studies, and in American Indian ethnology, ethnohistory, culture and personality, and psychology. Among the fields now represented in anthropology departments, it is worth noting that ordinarily only a superficial introduction to Indian cultures is available, and this usually is at the general level (i.e., dealing with many diverse cultures in an introductory course.) These courses seldom provide any real insight into any particular culture and often provide no concept of the changing nature of a people's way of life. In brief, many specialized courses will need to be developed, and they will have to be oriented toward understanding living peoples rather than understanding museum collections of artifacts, some supposed "aboriginal" stage of development or theoretical "general laws" of cultural evolution.

5. Issues Facing Native American Studies
It would be a mistake to suggest that each and every college and university needs to develop a completely comprehensive curriculum in Native American studies. Probably every institution should possess at least a few courses in Indian history and culture, but the development of large-scale programs should be reserved for no more than one or two campuses per state in states with large Indian populations, such as California and Oklahoma.

Furthermore, it may well be that some schools will wish to emphasize theoretical studies whereas at the University of California, Davis, we are emphasizing three types of courses: theoretical-descriptive, applied-community oriented, and enculturational. (By the latter, I mean courses such as Indian Music and Dance, which are designed, among other things, to help Indian students become functioning participants in their own cultural legacy.)

In any event, whatever style of program is developed it should be under the direction of the Native American faculty, students, and community. If this is not the case, it will probably develop as simply another colonial-style program, with a high degree of irrelevance. Furthermore, it may serve simply as a "cover" for obtaining federal funds for financing white professors' private projects.

Let me point out several significant problems which are impeding the development of Native American studies.

a. First, of course, is the basic problem of money, or the lack of it.

b. Second, is the reluctance of white middle-class universities to hire and give appropriate academic appointments to Indian experts who may not hold the kinds of degrees valued by white professors.

c. Third, is the immobility of the Indian student population due to the lack of flexible financial aid. Most Indian students would prefer to attend those colleges where quality Native American studies programs are being developed. Unfortunately, they are often forced to attend a nearby college with no program because of the restrictions imposed by most scholarships. What is needed is

a recognition that Indian higher education is a national responsibility and that an Indian student should be able to attend any college of his choice, with financing provided by a federally-funded program. The present Bureau of Indian Affairs scholarship program is inadequate, both because of insufficient funds (e.g., the total grant will not pay California's out of state tuition fee), and because it is administered in an antiquated and arbitrary manner.

d. Fourth, is a severe shortage of adequately trained Indian faculty members.

e. Fifth, is a lack of suitable textbooks, maps, and supplementary teaching materials.

I would hope that people in positions of influence will soon come to realize the importance of developing truly multi-cultural, truly "universal" colleges and uni ersities. Priorities must be adjusted so that the cost of one or two jet bombers can be diverted to finance the development of Native American studies. We are not asking for anything extravagant--simply an end to cultural and racial bias in American academic life.

Notes

[1] For more information on this subject see Jack D. Forbes, "The Historian and the Indian: Racial Bias in American History," The Americas 19; (April 1963): 349-362.

[2] Jack D. Forbes, "Tribes and Masses: The Self-Development of Folk Societies" (Unpublished manuscript).

[3] Jack D. Forbes, "The Indian: Looking Glass into the Souls of White Americans," Liberator 6; (August 1966): 6-9; (September 1966): 14-17.

III. Autonomy or Integration: Structural Arrangements for Native American Studies Programs*

A. Background

In most existing white-controlled colleges and universities a similar problem almost always arises when the subject of establishing Native American Studies comes up for planning. Many non-Indians (and even Indians) on the college staff will seek to "integrate" the program into the academic structure by hiring new Indian faculty into existing departments such as anthropology, history, et cetera.

The common reaction of white faculty is to oppose a seperate, autonomous department or division of Native American Studies and instead to split up Indian-related courses. The usual argument is one based upon opposition to "segregation" or "separatism" supplemented by arguments favoring "enhanced communication" between Indian and non-Indian faculty, arguments based upon the value of traditional discipline boundaries, et cetera.

Native Americans need to be fully aware of the nature of the prejucices and of the power structure of the college, however, before they agree to any so-called "integrated" structure.

B. The Nature of the White College

Most white colleges and their faculties are, clearly, anti-Indian. Many might dispute this statement but "actions speak louder than words". We can only judge the nature of white colleges and instructors by what they, themselves, have been doing over the years. And what do we find?

In spite of years of opportunity to do otherwise, we find that white colleges have chosen to exclude Indian Studies from the curriculum, have chosen to exclude Indian languages, have chosen to exclude Indian newspapers and periodicals from their bookstores,

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*Jack D. Forbes

have chosen to teach biased courses in fields such as history, have spent billions of dollars on the development of white-European studies, and have sponsored research projects using Indians as "guinea pigs" for the gain of the college (through "overhead") or of the white researcher, and so on.

It is true, of course, that one occasionally could find an anthropologist who was trying to help the Indian community, or an occasional Indian history course, etc., but by and large white colleges and faculties have proven that they are biased against Indian people and Indian culture.

This fact of bias cannot be overlooked, because it means that in spite of initial smiles of welcome the Indian student and the Indian instructor must deal with people who do not understand the Indian viewpoint and who are, at the gut-level, extremely white-oriented (even though they might pretend otherwise). That this is true is shown by the usual resistance of the growth of Indian studies programs on campuses where the white staff has had an opportunity to be exposed to a new view point. What usually happens is that the white staff continues to be unwilling to place more than token resources in the hands of Native American Studies (and other non-white programs).

C. Integration For Whom?

Now, how does this continuing pro-European bias affect the question of integration or separation? Those who choose to pursue an "integrated" program will soon find that the most significant decisions affecting the future of Native American Studies will be made by the very white faculty who are biased, that is, decisions about who is to be hired, about what courses ultimately are to be taught, and in relation to the over-all emphasis of Native American Studies.

What all too frequently happens is that (1) only those Indians (or non-Indians) who possess all of the degrees normally required by a given department will be hired, (2) more importantly, only those Indians who possess the "right" values (i.e., "publish or perish", "basic, theoretical" research rather than "applied" research, etc.) will be employed, (3) only those Indians who are, at heart, assimilationists will be employed, (4) only those Indians who are really Anglo in culture (or predominantly Anglo) will be hired, (5) the curriculum developed will emphasize traditional Anglo academic values and goals (i.e., producing articles or research reports to be read primarily or only by other professors, etc.)

Above all, however, it will probably prove to be impossible to develop a fully-articulated Native American Studies program if key curricular and personnel decisions are primarily under the control of separate departments of history, sociology, anthropology, and so on. Experience has shown that it has been virtually impossible for white scholars from different departments to work together across departmental boundaries and especially to set up inter-departmental programs. On what basis can one believe that white scholars, super-loyal as they are to their own disciplines, will be able to allow Native American Studies to successfully cross departmental lines?

In short, the major issue can be restated as follows: The question is not whether NAS will be integrated with the various white disciplines but rather whether NAS will be integrated within itself. For example, will the NAS courses in Indian history be closely-related to or perhaps the same courses as those dealing with Indian cultures, or will the Indian history courses be "locked-up" in a white-controlled history department completely separate and distinct from those courses in anthropology which focus upon Indian cultures?

Serious questions can be raised as to whether the arbitrary divisions of knowledge created by European scholars (i.e., history, sociology, geography, etc.) have any meaning for Native Americans. It may well be that Indian Studies needs to avoid these departmental "boxes" because they serve to limit and weaken understanding of the many related aspects of Indian life, but in any case most NAS programs way well wish to make that decision for themselves.

D. Autonomy: Assets and Weaknesses

A distinct NAS program can be justified primarily on the issue of control. That is, such a program at least provides the opportunity for teachers and students who are primarily concerned with NAS to supervise its development. However, there are other important arguments favoring autonomy as well.

First, most white departments, especially in major universities, have very rigid requirements relating to who can or cannot major in their particular field. Unless a separate NAS major is created, students in NAS will be forced to take a large number of courses which may not have any relevance to their career interests.

It is possible to establish inter-departmental majors in most colleges and such a major for NAS is preferable to no major at all. On the other hand, inter-departmental

majors usually are hard to administer and develop because they lack clerical staff or their own (or receive only token staff), have no full-time faculty (all of the faculty are really members of, and being judged by, the various separate departments), and their programs are usually dependent upon cumbersome and multiple review procedures.

An inter-departmental program in NAS cannot rationally plan its own future because faculty are awarded only to departments (in most colleges). Thus such a program is dependent upon persuading a given discipline-oriented department to agree to hire such-and-such a professor, giving the department an effective veto over the development of the program.

Furthermore, experinece has shown that departments (or colleges) are the most effective vehicles for securing adequate space, equipment, and money. Inter-departmental programs usually suffer in the competition for support.

Finally, most university discipline-oriented departments are highly oriented towards the training of future college professors and the production of research reports and studies of an in-discipline nature. They are not community-oriented nor are they oriented towards teacher-training, spreading of knowledge to the lay public, et cetera. Those who are creating NAS programs need to be clear in their minds if their primary objective is to duplicate the research of existing anthropology and history departments (but with a greater Indian focus) or if they are oriented towards producing an impact on the lives of living Indian people.

IV. Materials Utilized in the Development of Native American Studies at the University of California, Davis

June 17, 1969

To The Officials and Regents of the University of California and Officials of the Davis Campus

As many of you are aware the State Legislature funded a Conference for Teachers of California Indian Pupils in March 1967. This conference, composed of teachers, administrators, and Indian parents, adopted resolutions calling for the development of special instructional and research programs in Indian Studies and new training programs for teachers of Indian pupils.

In October 1967 the Indian people of California held a major state-wide conference and adopted resolutions as follows:

"The conference participants strongly recommend that California's colleges and universities strengthen their programs in California Indian history and culture, develop special programs for teachers of California Indian pupils, establish more scholarships for Indian students, and take steps to insure that full information on college requirements and scholarships are made available to Indian high school students. More specifically,

1. Courses should be available where feasible on California Indian languages, taught for the benefit of average students and not solely for students of linguistics;

2. Additional courses on California Indian history and culture should be available, especially for prospective and experienced teachers, and existing courses dealing with California history should be altered or lengthened so as to allow for full treatment of all minority groups' contributions;

3. One or more California state college or university campuses should be strongly encouraged to develop a center for Indian studies in order to provide special training for teachers, Indian leaders, social workers, et cetera, for example, to carry out research projects relating to California Indians, and in order to help develop Indian-

related materials for use in the schools. Such a center should work closely with an Indian advisory panel and with Indian organizations in order to insure that the scholars involved do not simply exploit Indian culture, archaeological sites, et cetera, for their own purposes in a manner offensive to the Indian people.

4. Special interdisciplinary training programs should be developed for prospective and experienced teachers emphasizing anthropology, sociology, social psychology, and minority group history and contemporary culture of the people they will be working with, perhaps by means of instruction "in the field," after employment is secured but prior to beginning actual teaching;

5. Scholarships or other aid should be provided to encourage graduate work in Indian education;

6. Special counseling and tutoring arrangements should be developed to help Indian students overcome high school deficiencies;

7. More dormitories should be provided at economical rates for rural students;

8. Work-study opportunities should be provided for Indian students, and;

9. Special procedures should be developed for insuring that minority high school students are fully aware of college requirements and scholarship aid programs.

The California Indian Education Association now believes that it is time to begin implementing the above recommendations. The Indian people of this state have waited more than a century for justice and the time for action is now. The members of the California Legislature agree with us, as is evidenced by the overwhelming passage recently by the State Senate of a resolution calling upon the University of California to develop one or more major centers for Indian Studies and research.

With this background in mind we submit the following specific recommendations for immediate action, calling for major developments both state-wide and on the Davis campus in particular.

Thank you very much.

Yours sincerely,

David Risling, Jr.
President
California Indian
Education Assn.

RESOLUTION OF THE HIGHER EDUCATION COMMITTEE

OF THE CALIFORNIA INDIAN EDUCATION ASSOCIATION

Be it hereby resolved that the Higher Education Committee of the California Indian Education Association address letters to the President and Board of Regents of the University of California and to the Chancellor of the Davis campus formally calling upon the University to designate the Davis campus as a center for the development of American Indian Studies and as a center for the recruitment of Indian students.

In connection with the above it is also resolved:

1. that the President and the Board of Regents create a Special Committee on Indian Higher Education, composed of staff from the Office of the President and the Davis campus as well as Regents, to meet with, and work with, the Higher Education Committee of the California Indian Education Association in the planning of major Indian Studies programs;

2. that the position of Coordinator of Indian Recruitment be established to coordinate the recruitment of Indian students for the University, said Coordinator to have his office on the Davis campus, and that an Assistant Coordinator position also be filled, whose office shall be on the Riverside campus, and that a number of counselor-recruiters be hired to work under the direction of the Coordinator of Indian Recruitment.

3. that the Board of Regents allow any and all California Indians who are high school graduates to enroll in the University without regard to any admission requirements or quotas and that all fees be waived for said Indian students provided that they meet the "financial need" criteria already established for assistance under the Educational Opportunity Program; provided, however, that the University may reserve the right to require the above Indian students to attend campuses where space is available provided that dormitory fees are waived if the student is required to live away from home;

4. that an American Indian Research Institute be established within the University, on the Davis campus, to further research and scholarship relating to American Indians;

5. that a major program for the training of teachers, health personnel, agricultural personnel, and attorneys for working with Indian communities be developed on the Davis campus;

6. that, perhaps with non-University funds in part, a major Indian cultural-educational complex including a library, museum, and art gallery be created on the Davis campus;

7. that a major effort be made to recruit Indian faculty and staff for all University campuses with special emphasis being given initially to the Davis campus;

8. that the above proposals not preclude the development of a major Indian-related center in southern California at some future date; and

9. that the Office of the President employ a person of Indian background, on at least a part-time basis, to function as a liaison person with the Indian community, to aid in the development of the above proposal, and to insure Indian participation in the University's "Urban Crisis" program.

PROPOSAL FOR A COLLEGE OF NATIVE AMERICAN STUDIES ON THE DAVIS CAMPUS UNIVERSITY OF CALIFORNIA

INTRODUCTION

Studies centers and specialized colleges have proliferated in recent years in the United States in relation to various subjects such as Latin American studies, African studies, Eastern European studies, as well as others in the natural sciences and applied fields. Unfortunately, certain areas have been neglected, such as Afro-American, Mexican-American, and Indian-native studies, although the former subject, at least, is now being more widely attended to.

Certain universities such as South Dakota, Arizona State, Utah, and Brigham Young have developed Indian programs in recent years but none of these represent a truly significant exploration of the potentiality of this field and, indeed, much of the activity at these schools has simply been a response to the availability of federal funds for certain specified projects (such as training VISTA volunteers, coordinating OEO programs, or carrying out research for USOE). The existing Indian projects at these universities have suffered from a lack of sophistication in the research carried on, from a virtually complete separation from the instructional program, and principally, from being operated entirely from a non-Indian perspective. In fact, it may be said that many Indians now regard the universities engaged in such activities as being both somewhat incompetent and essentially exploitative (i.e., using the excuse of the existence of Indian problems as a means for obtaining funds for the enhancement of the universities' own internal operations and individual professorial interests).

It is clear that both a great need and a great opportunity exist in relation to the creation of a comprehensive Native American program, provided that that program is developed by high-level personnel in close and continual collaboration with Indian communities and organizations. It is also clear that California must ultimately play a significant role in such developments since this state is the home of 1 out of every 6 Indians in the United States (as well as of at least 2,000,000 persons of Mexican Indian or part-Indian descent). Furthermore, the Native American people of California are more concerned with educational issues than are most Indians and, therefore, are especially prepared to provide leadership for the development of a college, or colleges, of Native American studies.

Interest in the development of courses relating specifically to the Indian experience is rapidly appearing on a number of California campuses, specifically at the Davis, Santa Barbara, Santa Cruz, Berkeley, and Los Angeles campuses of the University of California. All of these developments should be given encouragement, however, it is highly likely that only one or two major centers for Indian studies can be fully supported in the state.

Doubtless as time goes by, and as faculties begin to sense that research funds relative to Indian projects can be obtained, a certain

rivalry will develop among the several campuses. In so far as the inauguration of Indian-related courses is concerned this rivalry is healthy and is to be encouraged, but it must be discouraged as it relates to the development of larger-scale efforts since it will result in unnecessary duplication and a dissipation of both funds and strength.

The Indian people of California, organized as they are in the California Indian Education Association, must be recognized as the "decision-makers" in this field. Only they are fully cognizant of the needs of the Indian community and only they can adequately make judgments relative to which campuses should develop major programs. The Higher Education Committee of the CIEA has been established to perform this function, among others.

Without the recognition of the decision-making role of the CIEA the Regents and the Coordinating Council on Higher Education will be faced with the usual political jockeying for funds between campuses and rival faculties (so typical of other areas of interest). Indian people can neither afford, nor tolerate, such activities at this crucial stage of their existence.

Therefore, the University of California system should agree, in principle and in practice, not to encourage or authorize the development of any Indian programs, beyond the level of instruction, without the active involvement of the CIEA-Higher Education Committee. This is an especially important point to stress because several projects are now in existence (as for example the American Indian Oral History project at UCLA) which were implemented without Indian involvement in planning.

It should be stressed that what is being suggested here in no way represents a departure from university policy. The university would certainly never establish new colleges of law, medicine, dentistry, agriculture, et cetera, without the active involvement of the above professions or industries and, specifically, without the active collaboration of their appropriate associations. The field of Indian studies is as specialized as is any of the above and demands the cooperation of, and "knowledgibility-contribution" of, Indian organizations and individuals.

The Scope of an Indian Studies Program

The significance of the Native American people is very great indeed. One may, for example, note the following points: (1) the first 20,000 or more years of American development are wholly Indian; (2) racially Indian people today constitute the majority population in such American republics as Bolivia, Paraguay, Peru, Ecuador, Guatemala, Honduras, Nicaragua, and Mexico, and in such regions as Greenland, North West Territory, interior Brazil, northern Alaska, northern Arizona, and

in many smaller districts; (3) Persons speaking Indian languages number in excess of 30,000,000 probably, while persons of Indian or part-Indian descent number perhaps as many as 100,000,000; (4) in the United States, the more than 600,000 tribal Indians constitute that proportion of the population with the lowest income, highest unemployment, highest infant death rates, shortest life-span, highest crime rate, highest suicide rate, and highest alcoholism rate, thereby indicating a tremendous area for the concentrated application of "brain-power" resources; and (5) Native American tribal societies are significant from the viewpoint of comparative research designed to shed light upon the history, culture, and development of small nationalities (folk societies) in general.

For the above and other reasons it would seem that Native American Studies, broadly conceived, represents a vast and significant area for the development of a major university program.

A College of Native American Studies should encompass the following types of programming:

A. Instructional Program (Majors or fields of concentration);

1. Native American Studies (general liberal arts)
2. Native-Indian Education
3. Indian Community Development and Social Work
4. Indian Agricultural-Rural Development
5. American Indian History
6. Indian Literature
7. Indian Law
8. Indian Health Science
9. Indian Arts (Fine Arts; Arts and Crafts)
10. Indian Communication Science (Journalism, Radio, Television, Motion Pictures)
11. Native-Indian Political Science
12. American Indian Languages
13. American Indian Anthropology
14. Comparative Tribal Studies
15. Native-Indian Philosophy and Religion

[the College might also embrace Mexican-American studies as an optional course of development].

B. Research Program

[The College research program whether organized in a single organization or not, should include the following areas]:

1. Indian oral history - oral documentation project.
2. Comparative tribal - small nationality research
3. Applied anthropological-community development research
4. Basic research relative to the history and culture of Native American and mixed populations
5. Research, both applied and theoretical, relating to all facets of the instructional component.

C. Archival-Library Program

The development of a library and archives for the College designed to become a major center for the preservation of Indian-related materials, with emphasis upon contemporary items not being collected by most libraries, but including all types of resources for future research and writing. The library should be designed so as to be of international significance.

D. Publication Program

The College will need to sponsor a number of publications, including monographs and journals. Possible journals include a "Journal of Indian Affairs," a "Journal of Native American Education," and a "Journal of Native American Studies." These publication programs could be developed with the University of California Press.

E. Extension Program

A full-range of extension-type activities should be developed including the offering of courses, institutes, and symposia, and the development of mass-media offerings. In addition, the College should develop an extension service for Indians comparable to Agriculture Extension programs.

F. Experimental Program

The College should develop an experimental program featuring non-credit courses taught by instructors who would not normally qualify for university teaching posts (such as Indian laymen) and designed for the Indian population at large. These courses might be offered in conjunction with junior colleges and evening high schools or developed cooperatively with Indian organizations.

The Relationship of the College to the University System

Quite obviously a college as specialized and task-oriented as a College of Native American Studies must be thought of as being more comparable to a College of Agriculture, College of Law, or College of Medicine than to a College of Arts and Science. Such a college must possess considerable autonomy as regards the selection of staff, awarding of tenure, and the determination of promotions, since, as in any other specialized college, the background required of a staff member varies from the typical liberal arts college.

A College of Native American Indian Studies must also be guided in its development by an Indian planning board (the Higher Education Committee of the CIEA plus, perhaps, some non-California Indians). The reasons for this have already been discussed.

The College may well wish to take advantage of Indian-related courses being offered in other colleges, such as in an anthropology department or in a School of Medicine. It may well be that certain courses can carry credit in both the College and other segments of the university. Such a procedure cannot be predetermined, however, since courses ostensibly dealing with Indian-relevant subjects are often not taught in such a way as to be of significant benefit to Indian students or to those intending to work with Indian communities.

It should be quite obvious from the above discussion that a mere "Department of Indian Studies" cannot possibly meet the needs involved in Native American Studies. It may well be that such departments located within colleges of ethnic studies, can adequately offer instructional programs where no major non-instructional developments are anticipated, but at least one campus in California must, it would seem, follow the college approach.

Conceivably, a College of Native American Studies might evolve from a Department of Native American Studies, but several objections to such a strategy can be noted. First, the CIEA and other persons cannot be asked to commit time and resources contributing to the development of a major center without specific university commitment. Secondly, the departmental approach will probably not be unique enough to attract major funding, especially from foundations. Thirdly, it must be very clear from the beginning which campus is going to develop a major program in order to avoid inter-faculty rivalry and competition for funds. Finally, the needs of the Indian community will not be met by a department-level program.

The initial size and budget of a College of Native American Studies is not nearly so important as the commitment of the university to a truly significant and pace-setting program.

California Indian Education Association

May, 1969

INITIAL SPACE NEEDS FOR INDIAN-RELATED PROJECTS ON THE DAVIS CAMPUS

Considerable interest has been expressed in relation to the development of Indian-related research projects on the Davis campus. The need is great for the setting aside at this time of adequate space because of: (1) the likelihood of immediate projects needing space; and (2) the necessity of having a space committment available for new projects which will very likely be launched in the near future.

A proposal for a major Institute for Native American Research and Development has been prepared in tentative form. The implementation of this plan, or of several alternative centers focussed upon aspects of Indian research, demands that a reservoir of space be set aside and that a core of initial activities be initiated. Subsequent high-level funding will be dependent upon said space and core activities.

Various initial activities which need to be included in this core-building phase include:

(1) several projects directed by Dr. Jack D. Forbes, including the American Indian Community University Pilot Project and the California Indian Educational Development Project;

(2) planning activities (preparatory to fund-raising) of the California Indian Education Association;

(3) community development projects of the Inter-Tribal Council of California;

(4) legal research of the California Indian Legal Services, Inc.;

(5) several tentative projects being planned by Dr. Forbes and the CIEA;

(6) the American Indian College Education Project (EPDA-financed) of the CIEA and University Extension (now extending only August 31 - September 15 but subject to renewal possibilities);

(7) development of specialized library-archival collections in American Indian studies;

(8) the proposed Indian Student Retention Project (providing orientation and work-study for Indian students in order to facilitate academic success and career advancement).

Until such a time as the Institute for Native American Research and Development is formally established, the bulk of the above activities can expeditiously be grouped together under some temporary rubric such as "California Indian Development Projects" or "Interim Center for American Indian Projects."

The following initial, preliminary space needs are suggested, subject, however, to only partially involving the California Indian Legal Services and the Inter-Tribal Council. (The latter two groups, if they choose to locate in Davis, can probably pay for space out of grant funds).

Office space:	ten office units or equivalent work areas =	1500 sq.ft.
Meeting and Conference space (shared):	=	5000 sq.ft.
Work space:	=	300 sq.ft.
Archival and Record storage:	=	400 sq.ft.
	TOTAL	7200 sq.ft.

It is also possible that the State Department of Public Health might be persuaded to relocate its Indian Health unit on the Davis campus. Likewise, the State Department of Education might allow a proposed Indian Education specialist to have an office on the campus. These activities would doubtless greatly facilitate the over-all objectives of the proposed institute and would also contribute to the development of instructional programs in Indian Health and Indian Education. The same factors, of course, exist in relation to the relocation of California Indian Legal Services with respect to an Indian Law program and the Inter-Tribal Council with respect to Indian community developments.

Dr. Jack Forbes

May 13, 1969

TO: McCorkle (cc: Orville Thompson, Glen Hawkes, William Duke, James Meyer, Jess Leyba, Isao Fujimoto, Ed Turner, Dave Olmstead, Frank Childs)

FROM: Jack Forbes

SUBJECT: Nature of Native American Studies Faculty Positions

The field of Native American Studies is a new one for the University of California, Davis, and, therefore, a few words may be in order relative to the kinds of people and backgrounds appropriate for filling faculty positions.

In general, three kinds of appointments will be made in Native American Studies. First, there will be a need for persons with a broad theoretical or academic background in subjects related to Indian history and culture. Such persons will normally be expected to possess the doctorate or equivalent and will doubtless teach most, or part, of their classes in anthropology, history, law, or similar disciplines. It is not likely, however, that we will initially need many of these persons, as we already have several scholars on campus who are familiar with the theoretical aspects of Indian linguistics, cultures, et cetera.

The second kind of person will be the practicing artist or musician. This type of person will, in general, possess training comparable to that expected in such departments as art, music, dramatic arts, design, or textile science. A major difference will consist in the fact that Indian artists and musicians must learn their skills in a traditional Indian manner (in addition to whatever schools of art they may have attended) since few, if any, universities offer degrees or training in Indian art and music at present. Similarly, their works will be exhibited and performed in settings different from that of the non-Indian artist or musician.

The third type of appointment, and probably the most important, will consist in persons with broad practical experience in Indian affairs, tribal management, Indian legal practice, Indian community development, et cetera. Frequently those persons will possess some formal academic training but ordinarily that training will have relatively little significance as a criteria for employment. These persons will, in general, compare with practicing attorneys in a law school, practicing journalists in a school of journalism, or with any faculty hired because their kind of experience is needed in the university but cannot ordinarily be obtained within the formal academic

setting.

Doubtless the majority of our appointments, for some time to come, will be of the third type. Largely this is because the thrust of Indian Studies is not primarily to study the Indian community but to develop practical programs for and by the Indian community.

Although a complete Indian Studies program will be of necessity to embrace the theoretical end of the spectrum, the major components of the program will be applied and practical and will include such areas as agricultural development, training in the arts as a part of community development, improving Indian education, et cetera.

The kind of expertise we need, such as a thorough knowledge of reservation management problems, or of Indian legal problems, cannot be obtained in the typical university setting. Thus we must consider on-the-job experience as more relevant than degrees. Furthermore, a doctorate may even be a handicap since a person who invests a number of years in obtaining that degree will have lost the equivalent number of years of more relevant field experience.

Above all, it is clear that young Ph.D's or M.A.'s, with no practical experience, will be of relatively little use in our program, as compared with mature leaders in the various fields of Indian life and culture.

Of course, none of the above conflicts in any way with established university policy. The Davis Campus, for example, possesses almost 40 persons at full or associate professor rank (permanent appointments) who do not possess the doctorate, and several full professors possess no degrees. But while nothing novel is being suggested, it nevertheless is well to keep in mind that Indian Studies, like a number of other fields, cannot have its candidates judged by irrelevant criteria.

In our appointments we will seek excellence. We will seek persons who are capable of developing an outstanding program. At the same time we will expect that our candidates be accorded the highest rank commensurate with their excellence and total experience. We cannot accept "second-class citizenship" for Indian faculty merely because they are Indian or are engaged in Indian Studies.

Jack D. Forbes
Dec. 24, 1969

PROPOSAL FOR A LIBRARY OF NATIVE AMERICAN STUDIES AT THE UNIVERSITY OF CALIFORNIA, DAVIS

A. The Need

The field of Native American Studies is a vast and significant one, embracing as it does the entire Americas and many thousands of years. Research and teaching in this area is increasing in importance and the usefulness of Indian-related collections will expand in the future.

Several libraries, notably Newberry, Huntington, Bancroft, and Yale have collected large amounts of material relevant to Indian studies, but almost entirely for the pre-1800 or pre-1850 period and usually for purposes other then Indian studies (i.e., the history of "The West", or of exploration, etc.). Vast amounts of material relevant to Indian developments since 1850 have been lost or are going to be difficult to retrieve because of the failure of any major library to systematically collect periodicals, pamphlets, letters, tribal records, organizational records, etc., covering the past century.

To correct this deficiency the California Indian Education Association's Board of Directors and Higher Education Committee have called upon the University of California to develop a major library of Indian studies on the Davis campus. This call is an urgent one because each week that passes sees records and materials lost, in some cases irretrievably, especially in terms of personal records and potential oral interviews. Likewise, the expansion of course work and research in Indian studies demands commensurate library development.

B. The Necessity for a Library Focused Upon Indian Studies

The most valuable materials which remain to be collected are largely those in the hands of Indian individuals, organizations, and tribes. Heretofore, most Indians have been loath to part with their records, correspondense, etc., feeling that such materials would just be "exploited" by whites for white purposes and they would be "buried" in an essentially white-oriented library. It is to be strongly asserted that the successful collecting of Indian materials will require a library focused upon Native Americans and Indian-derived peoples, one which will be readily identifiable to the Indian community as "the Indian library".

Secondly, it is too suspected that private support can be obtained more easily for an Indian-focused library than for an Indian section within some conglomerate

library. Many libraries will gradually develop Indian collections in the future and that one which expects to acquire recognition as the Indian library will need to be readily identifiable as such.

Finally, Indian people deserve a library of their own, both because of the significance of their legacy and because of their long history of being treated as mere peripheral participants in American history and culture.

C. Initial Proposal

Plans should rapidly be developed for ways in which to seek major funding for a Native American library with a full complement of space, equipment, and staff. It is clear, however, that such funding will not become available until the University has made an effort, on its own, to initiate a program. Likewise, the pressing need for immediate action requires an interim plan.

Thus, it is herein proposed that the Davis Campus immediately establish a Library of Native American Studies in full recognition that the new unit will not initially be adequately housed or staffed. This Library will be a branch of the University Library (Davis division).

It is also proposed that: (1) temporary housing be located so that appropriate Indian materials can be brought together in one location and that new collections can be obtained; (2) that minimal staff (perhaps a regular library staff member on part-time assignment, plus work-study students) be assigned to organizing and collecting materials; (3) that a certain amount of funds be set aside for purchasing basic items (such as Bureau of Indian Affairs records on microfilm; and (4) that an Indian Advisory Committee be established to aid in the acquisition of materials and in the naming of the Library.

Initially the staff, in so far as the acquisition of new materials are concerned, should probably concentrate upon the following kinds of data:

1. Government Releases and Publications
   Bureau of Indian Affairs, Department of Indian and Northern Affairs, Instituto Indigensta Interamericano, Instituto Nacional Indigensta de Mexico, Office of Economic Opportunity, U.S. Public Health Service, California State Advisory Commission on Indian Affairs, etc.

2. Tribal Council Minutes
   many tribes mimeograph their minutes for distribution

3. Indian Publications and Newsletters

4. Bureau of Indian Affairs Records
pre-1900, available on microfilm from the National Archives

5. Indian Organization Records
hopefully persuading organizations to deposit their non-current records

6. Individual Collections
establishing collections for individuals who donate their correspondence, and other personal records

7. Indian Claims Case Records
serving as a depository for the records collected by attorneys in various claims cases, especially for California

8. Unites States and Other Census Records
for areas and dates where Indians are enumerated; on microfilm

9. Acquiring Back Issues of Indian Publications
It is to be suspected that many groups and individuals will make their non-current files available for the Library, including such groups as California Indian Legal Services Inc., California Indian Education Association, and United Native Americans, among others.

D. Some Suggestions for Long-Range Development

In the longer range, the Library should expand its scope to include coverage of all Indian-derived populations (including Mexican-Americans, to some degree), all native groups under U.S. jurisdiction (including Hawaiians, Samoans, and Micronesians), all tribal populations (whenever relevant to Indian tribalism or common problems of tribal affairs), and to such inter-ethnic areas as folk community development and race mixture.

The Library would seek to acquire all materials pertinent to the Indian experience, largely via microfilm and tape-recordings. No effort should be made to duplicate the holdings of the Bancroft Library except for certain items of special relevance to Indian history and culture.

The Library would plan to serve both undergraduate and graduate students and laymen. It should, while

having adequate safeguards, be an "open to the public" library and not a rigid preserve for specialists only.

Jack D. Forbes
Dept. of Applied Behavioral
Sciences and Anthropology
August 11, 1969

PROPOSAL FOR BASIC SUPPORT FOR

THE DEVELOPMENT OF NATIVE AMERICAN STUDIES

(Derived from Newly Appropriated Regent's Funds)

A. Introduction

The need for additional funds to aid in the development of Native American Studies on the Davis campus is so obvious that only slight reference needs to be made to existing conditions to document the situation.

At present only about 2/5 of one FTE is being devoted to Indian Studies and the many responsibilities of that individual leave little or no time for such tasks as curriculum development, acquisition of extra-mural funds, recruiting of potential staff, et cetera.

The needs of Native American Studies have been outlined in several memoranda from Dr. Forbes to the administration. Reference is also made to the preposed plan for the development of Native American Studies being prepared by the Indian faculty, staff and students.

B. The Proposal

1. It is proposed that the campus hire a Co-ordinator of Native American Studies. This individual should be an American Indian with at least a master's degree and with a great deal of experience in the following areas: college teaching, curriculum development, direct work with Indian communities, work with regional or national Indian organizations, experience with foundations or other extra-mural funding, and experience at proposal-writing or similar activities. He should be academically trained so that he might join the academic faculty if that proved advantageous.

   His responsibilities will include taking the leadership of developing the Indian Studies curriculum, advance planning activities, fund-raining, recruitment of additional staff, and working with the library in the addition of Indian materials.

   He should have the title of Special Assistant to the Chancellor as well as Co-ordinator of Native American Studies unless it is possible to secure an academic appointment or other (e.g., associate) status within a department such as Applied Behavioral Sciences.

2. It is proposed also that an administrative assistant be employed to aid the co-ordinator in all of his duties and also to provide some degree of clerical-secretarial assistance. This person should be an

American Indian with appropriate practical experiece (familiarity with college education, working with Indian communities, etc.) and with some degree of college education (but no specific number of years).

3. Supporting elements (supplies, etc.) are also included. Office space is already available in E-3. Work study assistance will also be available to aid the program.

C. Implementation
It seems unlikely that anyone can begin working prior to January 1, 1970, and the budget is predicted on that basis.

D. Budget

1. Salaries	11 months	6 months
Co-ordinator	$17,000	$9,270
10%		927
Admin. Assistant	7,000	3,822
10%		382
Clerk-Typist	6,000	1,668 (½ time)
10%		169
Total Salaries		$16,238
Work Study Assistance		398
2. Other		
Travel		$464
Communications		200
Supplies		200
3. Total		$17,500

Dr. Jack D. Forbes
November 23, 1969

NATIVE AMERICAN STUDIES AT THE UNIVERSITY OF CALIFORNIA, DAVIS: A STATUS REPORT APRIL 1970

A. Background

On June 15, 1969 the California Indian Education Association's Higher Education Committee and Board of Directors called upon the Regents of the University of California to launch a major Indian studies program on the Davis campus, to culminate in a College of Native American Studies.

During its 1969 session the California State Legislature called upon the university, the state colleges, and the junior colleges to develop appropriate courses in Indian studies. The university was also asked to develop at least one college of Indian studies and one other major program, in different parts of the state.

Three campuses of the university launched Indian studies programs in the Fall of 1969, Davis, Berkeley, and Los Angeles. These are the only three campuses which curcently offer more than one or two courses relating to Indian studies.

The Davis program commenced slowly in the Fall with about the same number of Indian students as Berkeley (about two dozen) and one faculty member (plus several other Indians in the College of Agriculture). One course was offered in the Fall (The Native American in Contemporary Society). On the other hand, the Davis administration indicated a sincere interset in the Indian program and by the Spring Quarter the faculty had increased to four persons with seven courses being offered.

The Davis campus has experienced no internal dissension among Indians and steady progress has been made in developing a solid, academically sound program.

B. Courses Offered, 1969-1970, at Davis

1.	The Native American in Contemporary Society	40 enrolled
2.	The Indian Experience	35 "
3.	Navajo History and Culture	30 "
4.	Indians of North America	190 "
5.	Seminar in Indian Affairs	15 "
6.	Graduate Seminar in Indian Ethnohistory	5 "
7.	Native American Community Development	15 "

8.	Indian Music and Dance	10 enrolled
9.	Indian Philosophy and Religion	35 "
10.	Native American Art	22 "
11.	Native American Art Workshop	10 "
12.	Indians of the Northern Plains	15 "
	TOTAL	422 enrolled

(average of 35 students per course)

C. Personnel

1. Davis Native American Studies Faculty

a. David Risling Jr. (Hoopa)
Coordinator of Native American Studies, Visit-Professor (M.A.; president, California Indian Education Association; chairman of board, California Indian Legal Services Inc.; member, State Vocational Education Commission; member, board of National Indian Research and Training Institute)

b. Jack D. Forbes (Powhatan)
Professor (Ph.D.; author of eight books and monographs, and many articles; member of board, California Indian Legal Services Inc.)

c. Carl Gorman (Navajo)
Lecturer (former director of Navajo Arts and Crafts Guild; former director of Navajo Culture Center; outstanding artist)

d. Kenneth Martin (Assiniboine)
Lecturer (M.A.; author of many reports and proposals; expert on tribal management and government administration; former manager for Hoopa Valley Business Council and Flathead Tribe)

e. Other Faculty of Indian Background (not in Native American Studies
i. Wilbor Wilson, Ph.D.; Agriculture (Chickasaw)
ii. Wade Rollins, Ph.D.; Agriculture (Cherokee)
iii. Jerry Murphy, Ph.D.; Rhetoric (Rumsen)

2. Non-Teaching Staff

a. Jerana Kemp (Comanche)
Administrative Assistant, Native American Studies

b. Frank Canizales (Mewuk)
EOP Counselor-Recruiter

c. Joy Henry (Apache)
Clerk-typist, Native American Studies

d. Jackie Stewart (Mewuk)
Part-time clerk-typist, Native American Studies

e. Marilyn Stevens (Mewuk)
Part-time library assistant

f. George Kepley
Part-time research as istant

g. George Rice
Part-time research assistant

h. Cheryl Clifford (Mono-Chippewa)
Part-time student assistant

i. Vic Heddy
Part-time studen t assistant

D. Accomplishments to Date

1. Native American Studies Library
A proposal was developed for the establishment of a major library focused on pan-American Native American Studies. The University Library has agreed to set aside space for a Library of Native American Studies in the present Special Collections department of the Davis campus library.

2. Institute for Native American Research and Development
A proposal was developed for a research institute, which has been approved by the two deans concerned. It now awaits approval by the Graduate Dean and action by the Chancellor.

3. Native American Museum and Cultural Center
The faculty and students in Native American Studies have acquired space and have created "Tecumseh Center", a center which currently features an Indian cultural exhibit (four rooms) with paintings, historical-cultural informational units, and artifacts. The center also includes an Indian student center, art workshops, a Native American Community Services office, and the beginning of a volunteer Indian legal service program (with volunteers from the law school).

Outdoor exhibits, including a tipi and two "wickiups", are also located at the center.

4. Field Projects
Plans are being developed for the creation of a field

center located in the open, agricultural section of the campus. A site has been tentatively selected. Here native houses will be constructed and many outdoor facets of Indian culture will be taught.

5. Community Services and Research
The faculty and staff have been continuously involved in working with the community as speakers, volunteer consultants, counselors, et cetrra. In addition, the following activities relate to the community:

   a. Production of handbooks for Indian adults and teachers relative to:
      i. Recruitment of Indian students for college
      ii. How to acquire phonograph records and tape recordings of Indian music

   b. Consulting with the Pit River Tribal Council relative to community development, and providing volunteers for tribal projects

   c. Developing a volunteer law school student program

   d. Inviting community people to on campus Indian social functions and to evening classes (especially the Music and Dance class)

The faculty and students are also engaged in a number of research projects relating to Native American development, history, et cetera, including:

   a. The American Indian Community University Pilot Project (helping to stimulate the development of community courses as well as college programs)

   b. California Indian Educational Development Project (producing materials on California Indian history and helping the California Indian Education Association)

   c. Indian Higher Education Project (holding a workshop in June 1969 and conducting follow-up activities)

   d. California Indian Art and Culture Project (producing a series of paintings depicting Native California art themes)

   e. Tribal Government Resource Materials Project (producing materials relating to important tribal governmental problems and issues)

A number of faculty are also in various stages of writing books and articles for publication.

6. Instructional Program
During the 1969-1970 year the following has thus far been accomplished in relation to the formal development of the Native American studies program:

a. The Department of Applied Behavioral Sciences, an interdisciplinary department in the College of Agriculture and Environmental Sciences, agreed to serve as a temporary home for Native American Studies. The dean of the college agreed to this also. Thus our program became one of the divisions of A.B.S. (which also includes Asian-American Studies, Human Development, Child Development, Agricultural Education, Applied Behavioral Science, and Home Management as division).

b. An individualized major was approved for ABS which allows a student to develop his own major in Native American Studies.

c. A Native American Studies Program Committee was appointed by the dean to supervise and develop the instructional program.

d. The above committee approved a detailed "Area of Concentration (Major) in Native American Studies" proposal, which is currently being approved by the executive committee of the college.

e. A plan of "Proposed Courses in Native American Studies" has been developed, which names and gives course numbers to more than one hundred courses which, with multi-quarter offerings, amounts to some five hundred units of potential course work. This plan, as revised, will serve as a basis for developing individual courses in a logical sequence.

f. Forbes and Risling met with the campus-wide Committee on Courses to acquaint them with the planned scope of Native American Studies and to get suggestions. Their response was helpful and favorable.

g. A number of individual course proposals have been prepared and are in various stages of approval.

h. A Special Academic Senate Committee on Ethnic Studies has been organized, with representation from the several non-white programs on campus.

This committee has asked for more teaching positions for the minority programs.

i. Native American Studies has asked for a total of ten teaching positions to take care of the initial stages of the program. On the other hand, only three formal teaching positions are now "in hand" with perhaps one or two more "in sight".

j. Several students have already selected Native American Studies as their major, with others (both Indian and non-Indian) regularly taking many units in the program.

k. Native American Studies will conduct, in July, a work-shop in Indian Education for 200 teachers from throughout California.

MAJOR: NATIVE AMERICAN STUDIES

A. Introductory Statement
The undergraduate major or area of concentration in Native American Studies is designed to do the following:

1. To prepare students generally in the areas of Native American Studies with a well-rounded, comprehensive program as undergraduate preparation for teaching in the elementary schools, secondary schools, and junior colleges or for careers in creative writing, the fine arts, journalism, social work, or community service relating to Native American communities or to the Native American heritage.

2. To prepare students in more specialized aspects of Native American Studies emphasizing such areas as tribal economic development, community development, community health, agricultural development, pre-law, international tribal-folk development, and tribal management.

3. To prepare students for entrance into graduate programs, either in Native American Studies or in other fields.

Because Native American Studies is such an all-inclusive area, students will be expected to largely develop their own individual programs under the direction of their **advisor** and subject to the guidelines and requirements set forth herein.

Emphasis will be placed upon field experience and application of knowledge within the Native American Studies program, although theoretical studies will, of course, have their place. Students will also be expected to complete a project during their senior year, a project which seeks to apply theoretical knowledge or creative ability to some facet of contemporary life.

B. Course Work Guidelines

1. Preparatory Subject Matter 8 to 20 units

a. American History and Institutions (8 units or exam)

b. NAS 1- Introduction to Native American Studies (4 units)*

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* May be waived for junior college transfers or for other students in individual cases.

c. NAS 20 (now 107)- The Native American Experience (4 units)

d. NAS 33- Native American Art (4 units)

2. Depth Subject Matter 44 to 67 units

a NAS/Anthro 108- The Native American in Contemporary Society (prerequisite: NAS 107 or permission of instructor) (4 units)

b. NAS 45 AB- Native American Languages (4-4)

c. NAS/Anthro 105A- Indians of North America (prerequisite: Anthro 2 or permission of instructor) (4 units)

d. ABS 151A- Community Analysis (4 units)

e. NAS 151B- Native American Community Development (4 units)

f. NAS 195 ABCD- Field Experience in Native American Studies (12-15 units) (to be taken during a single quarter)

g. NAS 194 AB- Senior Project in Native American Studies (8-8) (to be taken during the two quarters preceding graduation)

3. Breadth Subject Matter 48 units or more

a. To insure that the student pursues a broadly balanced program non-core courses shall be selected as follows:

Inquiry Courses	at least	12 units
Ecological and Environmental Studies	at least	12 units
Personal and Social Behavior	at least	12 units
Creative Expression	at least	12 units
	TOTAL	48 units or more

b. The faculty advisor shall determine which courses meet the requirements in Inquiry, Creative Expression, Personal and Social Behavior, and Ecological and Environmental Studies. However,

he shall be guided by the lists of courses in these areas prepared in connection with the Applied Behavioral Science major.

c. Except in rare cases, to be approved by the Native American Studies Concentration Committee, the 48 units of breadth requirements must be selected from among courses not bearing the Native American Studies designation.

4. Restricted Electives 21 to 56 units

a. The student shall select his electives from these courses, however, his advisor may approve other courses more appropriate to the student's individual career interests.

Agricultural Economics	148	Economic Planning for Regional Resource Development
Anthropology	2	Cultural Anthropology
	3	Introduction to Archeology
	102	Ethnology
	103B	New World Archeology
	105B	Indians of South America
	110A	Elementary Linguistic Analysis
	119A	Culture and Personality
	120	Language and Culture
	121	Folklore
	122	Economic Anthropology
	124	Comparative Religion
	128A	Kinship and Social Organization
	140	Peoples of Afro-America
	160A	Contemporary Civilization
	162	Peasant Society
	165	Culture Change
Art	151	The Arts of the Indians of the Americas
Applied Behavioral Science	18	Scientific Bias and Social Myth
	47	Orientation to Community Resources
	151B	Community Development
	160	The Disadvantaged
	190	Research Methods in ABS
Economics	151A	Economic Development (pre-
	151B	requisite: Econ 1A-1B)
Geography	2	Cultural Geography
	11	Cultural Geography of Black America

	121	North America
	122A	Middle America
	122B	South America
	131	California
	155	Urban Geography
	170	Cultural Ecology
History	102M	Black American History
	166	History of Mexico
	180	The Westward Movement to 1850
	183A	The Frontier Experience
	183B	" " "
	189AB	History of California
American Studies	16	Race and Nationality in American Life
Education	120	Educational Sociology
Political Science	103A	Local Government and Politics
	103	The Legislative Process
	137	Nationalism and Imperialism
	142	Revolution and Political Change
	145	Government and Politics in Emergent Nations
	151	Civil Rights and the Constitution
Rhetoric	1A	Introduction to Public Speaking
	3	Small Group Process
	41	Introduction to Advocacy
Sociology	130	Race Relations and Minority Groups
	123	American Society
	143	Urban Society
	144	Rural Society
	30ABC	The Black Experience in America
Psychology	145	Black Psychology
Literature		Introduction to Black Literature
Asian-American Studies	33	The Asian Experience
	111	Alienation in the Asian Community
Design	6	Introduction to Design
All Chicano Studies Courses		
All Native American Studies Courses		

5. Unrestricted Electives 24 units

V. Selections From the Brief Proposal for DEGANAWIDAH-QUETZALCOATL Indian-Chicano University

A. Introduction

In the United States today there are approximately 7 to 8 million persons of predominately Native American descent, of whom about 1 million are "Indians" descended from tribes native to the United States area and the balance are "Mexican-Americans" or Chicanos descended from tribes native to regions south of the present international boundary or from tribes native to the Southwest (Aztlan).

The Indian and Chicano peoples possess a great deal in common, aside from their common racial origin. First, they both possess cultural traditions of what might be called a "folk" nature. Second, they both possess cultures and values quite different from the dominant society. Third, they both have little desire to "assimilate" and instead seek to retain their unique identities, languages, etc. Fourth, they both suffer from an extreme degree of neglect and discrimination, being literally at the bottom of all indexes relative to education, employment, income, life expectancy, etc. Fifth, they both have been denied higher educational opportunities and, in sharp contrast to the Black Community, do not possess their own universities and do not receive federal support in any way comparable to that received by Black colleges and universities.

B. Background: Indian Higher Education

1. The Native Tradition

Higher education (that is to say, learning beyond the levels normally available for the majority of individuals) has been available to American native peoples for many centuries. The ancient Mexicans possessed the calmecac, an advanced college or university for the education of religious and secular leaders. The Mayas and Incas possessed centers for advanced leadership training, and each and every native tribe operated more or less informal systems of specialized education. Those individuals who demonstrated special aptitudes and who desired special knowledge were able to attach themselves

to teachers who possessed expertise in religion, medicine, philosophy, and other subjects requiring specialization.

Higher education of this latter kind was well-developed among North Americans before the arrival of the first Europeans. Many Indian people, especially in the Southwest, devoted substantial portions of their lives to the acquisition of advanced knowledge while everywhere the leisure hours of men included frequent attendance at folk "seminars" where the young were able to learn from the discussions and lectures of the old. This type of higher education was distinguished by the fact that it arose from folk-group needs, was ultimately focused upon practical considerations (e.g., learning better how to provide for the well-being of the people), and was carried on within a system free from coercion or from bureaucratic rigidity.

2. The European Invasion

The coming of the European served gradually to destroy American Indian "folk universities", although the process was a slow and gradual one and is not complete today. "Folk higher education" continues to survive but in relatively isolated areas and it receives neither recognition nor encouragement from white-controlled agencies of government.

The European invaders took no more than an early and brief interest in native-oriented higher education. In the 1520's certain of the Spanish conquerors of Mexico encouraged the development of Santa Cruz del Tlatelolco, an Aztec-oriented university gradually taken over and operated by scholars of Aztec language and ancestry.

> "The Indians at Tlatelolco learnt Latin and theology and they made such rapid progress that within ten years their teachers were able to turn the college over to the Indian alumni. There was a period when pure-blooded Indians were to be found teaching Latin to the sons of Spaniards... and Indian education bore fruit in a number of books, recording the traditions of the Indian races, which were written by persons of Indian descent... (But) the Indians (at Tlatelolco) learnt so rapidly and with such intelligence, it was stated, that only the devil could be responsible."

Tlatelolco college was apparently quite successful, in that the Indian scholars showed remarkable ability at mastering the curriculum offered, rose rapidly

to the level of teachers, and contributed greatly to the accumulation of knowledge about ancient Mexican history and society. Unfortunately, the college was suppressed after a few decades because it stood as a contradiction to the exploitative goals of Spanish imperialism (and because doctrinare European priests were made uneasy by the presence of newly-converted Indians learned in theology and able to dispute the fine points of Christian doctrine). (See Henry B. Parkes, A History of Mexico, pg. 92, and C.H. Haring, The Spanish Empire in America, pp. 226-7).

In the area of the United States the European invaders took no interest in native-oriented education, focusing instead solely upon the destruction of native culture. Early educational programs for Indian students, such as those at Harvard, William and Mary and Dartmouth Colleges were aimed entirely at the Europeanization of the natives and had no connection whatsoever with American folk educational traditions. In Virginia, for example, the scientist, Robert Boyle, endowed a "college"(at William and Mary College) for Indian pupils, which was formally chartered in 1792. Instruction commenced about a decade earlier, being essentially the continuation of a very elementary grammar school program initiated at Fort Christianna in 1714 under the leadership of Rev. Charles Griffin. The curricula included "the simple rudiments of reading, writing and arithmetic, the catechism and the principles of Christian religion." (Hugh Jones, The Present State of Virginia, ed. by Richard L. Morton, pp. 5-6).

In 1724 it was noted that:

> Some (Indians) indeed, after seeming conversion, have apostatized and returned to thier own ways, chiefly because they can live with less labour, and more pleasure and plenty, as Indians, than they can with us; but this might easily be remedied by making a plentiful provision for them, especially at the College (of William and Mary), by sending some to sea, and putting others out to trades, and not letting them idle away their time, nor return to their towns so soon, before they be perfect in the understanding and approbation of our customs and religion, and have seen some more of the world, and be handsomely provided for; for then if they returned, they might do good to themselves and others (Jones, pp. 61-62).

On the other hand, the same author, (Hugh, Jones), noted that the Indians

> thought it hard, that we should desire them to change their manners and customs, since they did not desire to turn us into Indians; however, they permitted their children to be brought up in our way; and when they were able to judge for themselves, they were to live as the English, or as the Indians, according to their liking (Jones, p. 59).

It is significant to note that few, if any, southern Indians chose voluntarily to live "as the English" during the seventeenth and eighteenth centuries. On the other hand, many conquered seaboard Indians and Indian slaves were fully exposed to intensive acculturative influences without being able to attain the success envisioned by Jones. Their 100,000 mixed-blood descendents living in the eastern seaboard states today, speak eloquently to the failure of intensive acculturation as a device for upward mobility or "success", in a post-conquest society which is essentially racist and caste-conscious. Jones was able to note that the "ordinary" or "vile" white people of Virginia "esteem and use the Indians as dogs" but he, like Col. Richard Henry Pratt in the nineteenth century, was unable to perceive the implications for education posed by a largely anti-Indian society.

Jones admitted that:

> hitherto but little good has been done (by the educational program), though abundance of money has been laid out, and a great many endeavors have been used... The young Indians, procured from the tributary of foreign nations with much difficulty, were formerly boarded and lodged in town; where abundance of them used to die... Those of them that have escaped well, and taught to read and write, have for the most part returned to their home, some with and some without baptism, where they follow their own savage customs and heathenish rites. A few of them have lived as servants among the English, or loitered and idled away their time in laziness and mischief... now they are... taught to become worse than better by falling into the worst practices of vile manners and notions (Jones, 1724, pp. 60, 113-115).

In ca. 1770 another observer noted that the Indian graduates of William and Mary did not

become "missionaries." Instead it was "common for them to elope several hundred miles to their native country, and there to resume their skins and savage way of life, making no further use of their learning..." (Catesby, 1771, in Jones,p. 12).

3. The "Colonialist" Approach to Indian Education
This early Virginia experiment, although not strictly "higher" education, is significant because the philosophy which it represents has almost always dominated Indian education in the United States, whether of college or pre-college level. The same naive, not to say chauvinistic, approach is currently exemplified by numerous government programs ranging from "relocation" and "crash" vocational training to ordinary formal instruction in colleges and institutes.

It is significant that Tlatelolco, organized as a true college controlled jointly by scholars and students and oriented towards the indigenous culture, was successful in producing native scholars, while the various Anglo-American experiments of the Virginia type, structured in an anti-Indian manner and antagonistic towards the native heritage, failed to produce anything comparable. And yet ultmately Tlatelolco also falled, probably because few colonialist-imperialist systems can, in fact, tolerate the successful education of conquered populations. The Virginians who controlled William and Mary were desirous of producing Christian artisans, mechanics, and missionaries who could serve the needs of English society, even as the Spanish ultimately wanted artisans but not scholars. It is doubtful that the English colonial ruling class ever desired Indians educated sufficiently well to be able to challenge the irrational assumptions of English colonial society. Certain it is that the educated black man, David Walker, was not well received when he rationally challenged the Anglo-American slave system in the 1820's and, of course, we all know what happened to the efforts of the educated Cherokees in the 1820's and 1830's.

Those concerned with native higher education today must honestly ask themselves if they are really desirous of equipping Indians with the means to challenge contemporary United States native policy or if they only seek to train Indians who are technically capable of implementing goals set by the dominant society.

The "Colonialist" approach has continued to dominate whatever educational programs offered to Indians by

non-Indians whether these programs have been operated by the Bureau of Indian Affairs, by missionary groups or by state institutions. It would appear that Anglo-Americans, through three centuries, have but slightly altered their philosophical postition as regards Indian education, with the following beliefs being consistently adhered to: 1) the white man is wiser than the Indian and therefore has the right (or obligation) to make key decisions about the Indian's own future; 2) the Indian must be trained for participation primarily within white society; 3) Indians must not receive sophisticated training in a setting which might expose them to ideas which would threaten the status quo in Indian policy; 4) Indians must not control any educational institutions, or if they possess nominal control, actual power must reside in non-Indian hands; and 5) native language and cultures must not be taught, or if they are taught, they must be taught by non-Indians in a curricula planned by non-Indians or in specialized anthropology courses designed to serve the often narrow purposes of "science" or white middle-class students.

4. The Cherokee and Choctaw Experiments
The one significant exception to the above occurred between the 1820's and 1880's when the Cherokee Republic, the Choctaw Republic and several other southern peoples established and operated their own national school systems and academies. Judging from the data available, these school systems were quite successful, producing able leaders and more significantly, contributing directly to the socio-economic advancement of the communities served. Tragically, these native-controlled school systems were destroyed by the United States government primarily because they were inconsistent with the goals of Anglo-American economic and cultural imperialism. There is considerable evidence that the educational level of the Indian groups concerned rapidly declined after their schools came under alien control and that eastern Oklahoma Indians are today less well educated than they were a century ago.

5. The Test of a Successful School System
The ultimate test of a successful school system or educational institution is not the measurement of the progress of individual students along some arbitrarily-conceived curricular path, but rather how the communities served by that system or institution have enhanced their own lives, individually and collectively, because of the presence of that educational system. The Cherokee and Choctaw

schools were successful in that they arose from the felt needs of the Indian people themselves, attempted to meet those needs, and served as integral parts of the Indian society and culture. Bureau of Indian Affairs schools and their ilk are not parts of the Indian society and culture but are rather foreign extra-cultural institutions controlled by powerful outsiders. Such a situation would correspond to schools for Anglo-Americans being controlled by and largely staffed by Chinese, East Indians, or some other quite culturally distinct population.

6. The Decline of Native Folk Education
Due to the sustained efforts of white government functionaries and missionaries, native American folk processes of higher education were either forcibly suppressed or discredited in most areas. The "old people", instead of being thought of as depositories of wisdom, came gradually to be perceived as embarrassing relics of "heathenism", and Indian leadership, generally, came to be thought of, even by Indians, as not possessing the ability to transmit any knowledge to the younger generation of more than mundane significance.

In brief, younger Indians were indoctrinated with a viewpoint which is one of the characteristics of colonialism. They were made to internalize white negative attitudes towards the native heritage and were taught to disrespect their elders and kinsmen. Such colonialized Indians thereafter allowed informal patterns of education to disappear, and thereby became almost completely the captives of the formal educational system controlled by the conquerors. More seriously still, they came to accept the white man's view of themselves and their people as being persons not competent for managing their own affairs, especially in the area of education. Under such conditions it is not surprising that Native Americans have, until recently, offered only passive resistance to alien educational programs and have not been able to create new educational institutions of their own.

7. Modern Post-Secondary Programs
For these and other reasons, American Indians north of Mexico have never possessed a formal college or university of their own, although several Cherokee and Choctaw-controlled academies might have eventually evolved in that direction if it had not been for the federal seizure of those schools in the 1890's. (Navajo Community College is a recent exception.) The post-secondary institutions which were created for Indians in subsequent years (Bacone College,

Pembroke (North Carolina) State Teachers College, Haskell Institute, and the American Indian Arts and Crafts Institute at Santa Fe) have in no instance been planned by, controlled by, or operated by Indians (although Indians have been employed in recent decades as faculty members). Except in the arts and crafts field, and that rather recently, these predominantly or wholly Indian schools have always been oriented towards the non-Indian world, and in addition, have often been only a step beyond the Indian boarding high school in the quality of their programs.

8. The Need for an Indian University
Many Indians, in the Dartmouth fashion, have attended non-Indian colleges and universities and the numbers so matriculating are currently increasing due to various scholarship programs. One might ask, then, if a need still exists for Indian-oriented and Indian-controlled higher education facilities. The answer, in this writer's opinion, is yes, for the following reasons:
    a. The "drop-out" rate for Indians attending non-Indian colleges is quite high although really accurate figures are difficult to obtain
    b. Many tribal groups do not possess any individuals who are college graduates or, in still more instances, any college graduates who are currently participating in the ongoing development of the tribal community
    c. The more tribally-oriented individuals (those most likely to return to their people) are the least likely to attend or to benefit from an existing college. (The figures for Indians currently matriculating in college must be analyzed to distinguish culturally non-Indian persons of Indian descent from those who are truly Indians in terms of both descent and participation in the life of an Indian community. Only the latter can be considered as "tribal" persons within the meaning of this paper)
    d. It is quite obvious that the existing non-Indian colleges are not providing adult-level educational programs immediately needed by tribal people
    e. The quality of life in Indian communities clearly indicates that existing educational programs are inadequate.
    f. The non-existance of a major Indian-controlled educational institution seriously weakens the ability of Tribal Americans to control

the direction of their own self-development. Conversely, the ability of non-Indians professional elites to influence the course of Indian development is increased.

g. Similarly, large quantities of money, federal and otherwise, which should be going to Indians are instead going to non-Indian universities which, until these monies were available, seldom showed any special interest in Indian people. Well-financed programs in teacher-training for Indian schools, Indian education research, Indian community development, etc., are currently building up the faculties and facilities of non-Indian institutions (or are providing a profit for white-controlled private corporations). An American Indian university would not only guarantee that "over-head" and profit benefit Indian people, but that Indians obtain a fair share of the employment stimulated by such funds. (This is not to say that all Indian-related projects should always be funded through an Indian-controlled institution but that at least a substantial proportion of such activities should be so administered.)

h. Many of the non-Indian universities especially active in seeking federal funds for Indian programs and in seeking to attract Indian scholarship students are extremely non-responsive to Indian influences. They operate their programs without Indian policy boards, their campuses are lacking in signs of visible respect for the native heritage, and their curricula (in history and anthropology, for example) are not oriented towards the native student. One almost gains the impression that several such schools have found the "Indian business" profitable in financial and/or political terms but that they have no real interest in, or understanding of, native aspiration. Still further, it would appear that inter-disciplinary rivalries are apparently more significant in determining the structure and content of Indian programs than are the objective conditions of the Indian community, at least in some instances.

Most significant of all is the plain fact that no non-Indian institution can facilitate the self-realization and self-determination of American Indian peoples. The possession

of one's own educational institution is vital to the development and survivial of a people. The Jewish community has survived, and maintained a high level of education, according to many Jews, primarily because of its "yeshivas" (theological universities) and other schools. Black Americans would be infinitely poorer without Howard University and many other fine Negro-controlled universities (which, incidentally, make it possible for black scholars to obtain employment and to develop research in such fields as Negro history). Scandinavian-Americans, Irish-Americans and other European groups have established colleges of their own while Asian-Americans have been able to use universities in China and Japan (in addition to Chinese-language and Japanese-language schools in the United States). And, of course, the dominant Anglo-American (English-speaking white) has many universities, public and private, under his control.

Most Native Americans of tribal affiliation wish to preserve thier identity both as "Indians" and as members of a specific tribe. In the long run this probably cannot be done without tribally-controlled schools and an intertribal university. The experience of other nationalities and groups throughout the world would seem to prove that a people must possess a cultural, educational and intellectual center of his own in order to survive and advance. If Tribal Americans are to preserve their identity, an intertribal, native-controlled university would seem to be a necessity.

A Native American university, would, however, do much more than merely "preserve" tribes. It could be the means for educating large numbers of Indians in an environment suitable for the development of self-confidence, both individual and collective. The present policy of sending Indian young people off to alien Anglo-dominated colleges often serves to lower self-esteem, produce failures, and create personal identity confusion. And, in addition, those Indian students who "make the grade" are neither psychologically nor technically capable of leading their people forward. Often they choose to make a living among non-Indians or, if they do return home,

they are sometimes alienated enough from their own people as to be poor leaders or no leaders at all.

What is essentially needed today is one or more post-high school institutions thoroughly oriented towards tribal needs. Above all, it should attempt to train large numbers of Indians, both old and young, for leadership within the context of the tribal community. In this manner the entire folk group can be led forward as a unit rather than periodically having its most promising young people drawn off into Anglo-American society.

THE PROPOSED UNIVERSITY PROGRAM

The following needs should eventually be met by the Univeristy:

A. Teacher Training
It is imperative that schools serving Indian and Chicano areas have as many teachers and parent aides of Indian and Chicano ancestry as possible. No matter how well-meaning the teacher may be, the student suffers from the lack of instruction from members of his own people. One of the most fundamental problems facing the Indian and Chicano student is his need to develop a sense of inner pride and security, and this cannot be developed unless the teachers he is in contact with are sympathetic towards his past. It is clear that few pupils can come forward into society with a sound psychological orientation if their instructors have been teaching them solely an Anglo-interpreted version of history, culture, values, etc., and yet all too commonly the schools have been dominated by just such a point of view.

All teachers being trained for Indian and Chicano area schools, whether they are of Indian or Chicano ancestry or not, need a thorough grounding in American Indian and Chicano history and culture and in cross-cultural dynamics. At present a few teacher training institutions are geared specifically to provide the proper orientation for such teachers. It is rather naive to believe that educational techniques which are designed to meet the needs of Anglo-American students will be sufficient to meet the needs of culturally different pupils. Teachers in Indian and Chicano area schools should be familiar with the language spoken in the home by the pupils of the school, for example, but very few teacher-training institutions offer regular courses of any kind in Indian languages (other than in the technical field of linguistics or in connection with special projects), and very few offer instruction in colloquial Spanish.

The university will, in short, gear its school personnel training program specifically to meet the needs of the Indian and Chicano community and pupil. In addition, lay persons can be trained to serve as supplementary teachers in arts and crafts, dances, tribal lore, etc.

B. To provide special training for future tribal and community leaders, including courses in Indian law, tribal law, Indian culture, Chicano heritage,

welfare rights, etc. This training could be intensive short-duration courses and could be offered in tribal or local areas.

C. To train students in Native American and Chicano arts at an advanced level. This training could be both on-campus and in the community.

D. To train social workers and government personnel especially for work with Indian and Chicano communities, both in regular course work and in special summer programs.

E. To attempt to foster American Indian and Chicano Studies by having strong programs in history, anthropology, religion and folklore.

It is very important that Indian and Chicano students be trained as historians, sociologists, folklorists, anthropologists, etc., because heretofore some of these fields have been dominated by an Anglo-American point of view, often to the detriment of the Indian and Chicano communities. The lack of Indian historians, for example, has allowed the "white" point of view to have virtual monopoly in historical writing. The effect has been that most, if not all, general works and especially school textbooks are anti-Indian or ignore the Indian. This in turn helps to mold public opinion and has blinded the general public to the Indian side of American history. Even more damaging, perhaps is the effect Anglo-oriented textbooks and teaching has upon the young Indian or Chicano student.

F. Agricultural and Economic Development
The proposed university should train persons specifically to make a success of tribal-community agriculture and other enterprises by means of intensive field work geared to reservation and barrio realities, training in agricultural enterprise management, and training in the techniques for the establishment of co-operatives and in cooperative marketing procedures.

G. General Training
The proposed institution should seek to offer general college training. Majors in agriculture, home economics, forest management, pre-law, pre-medicine, predentistry could all be implemented as well as in many other fields.

H. Junior College Training
A major emphasis of the university will be in terms of the development of a comprehensive two-year program designed to serve both the students intending to go on for further degrees and the terminal student.

I. Short-Term Vocational Training
In order to meet the needs of the Chicano and Indian communities in a comprehensive way, the university will offer short-term vocational training, so long as the training is actually realistically designed to provide marketable or otherwise useful skills. Every effort will be made to encourage the short-term student to at least partially participate in more general types of instruction as well.

J. Pre-College Training
Many Chicano and Indian students have not received sufficient pre-college educations to enter upon a full college program and thus the institution might well offer a series of college preparatory courses to rapidly make up any deficiencies which the student might have. Furthermore, the college should offer remedial courses and have a strong guidance program to aid college-level students with academic weaknesses. In short, students should not be turned away merely because of shortcomings of the schools to which they have been exposed.

K. Student Orientation
One of the grave problems of Indian and Chicano education in the United States has been the poor psychological orientation of the student. Most people must be at peace with their past in order to meet the future, and the student must have a sense of pride and inner security. Thus the policy of the university should be to help students in their orientation by developing pride in themselves, and their heritage. This does not mean that the university should depreciate the value of the dominant society or artificially preserve the Indian or Chicano way of life. On the contrary, Indian and Chicano people who do not suffer from inferiority complexes and insecurity will see to it themselves that those portions of the Indian and Chicano heritages which are worth preserving will be preserved.

L. Medical College
A major element of the university will be a medical college designed to overcome the problems created by the great lack of doctors of Indian and Chicano background. The Indian community for example, faces a desperate shortage of doctors and a death rate which guarantees that the average Indian dies at age 42 (and on some reservations the life expectancy falls as low as 17 years). The Medical College should be of excellent quality but at the same time should seek to train general practitioners in the shortest possible time. A major element of the training program

should be exposure to community health, community development concepts, and an effort to build a bridge between folk medicine and professional medicine.

M. Cultural-Intellectual Center
It is the opinion of many that the Indian heritage is a dieing one and that the only thing which remains is for the Indian communities to break apart and "assimilate" with the Anglo-American. There are some, however, who feel that the Indian community is ready for a "renaissance" and not for a funeral. Such an Indian rebirth needs a cultural and intellectual center where young and alert people can breathe now life into old patterns and perhaps develop a dynamic synthesis of Indian and non-Indian thinking. The proposed college, with Indian and sympathetic non-Indian students from all over the nation, could serve as a nucleus or vehicle for such a renaissance.

Similarly, the Mexican-American people possess a vital heritage which stands in great need of a place where new cultural innovations and syntheses can occur.

The proposed univeristy should attempt to make the whole nation its campus to some extent by developing educational programs designed to reach the community at large. For example, a cinema department could be created which would produce motion pictures in native languages and in English and Spanish in order to help reach the people. In this manner, Indian, Chicano, and other groups could be informed of the Indian-Chicano heritage, of new art forms, of folk music and dances, of new ways for solving problems, of how to develop tribal and local enterprises, of what other people are doing, and a multitude of other things. It is quite possible that a genuine Indian or Chicano theatre could be developed with dramatic presentations based on the Indian-Chicano community, and with entertainment (and education) within the framework of their own traditions.

It might be possible for the college to have one or more radio or television stations eventually, and via these media Indian-Chicano drama, music and news could reach a large audience. Furthermore, programs could be recorded on tape and film and distributed to radio and television stations all over the nation.

There are many other ways in which the university could serve as a cultural and intellectual center, but just one more example is as a place where conferences dealing with Indian or Chicano subjects could be held at frequent intervals.

N. Literacy
Many Indians and Chicanos are still non-literate and one of the functions of the proposed college might be to implement a program for developing alphabets for all those languages which still do not possess them. Then literacy campaigns in the native language, as well as in Spanish, could be carried out with all interested Indian and Chicano groups.

O. Spreading Knowledge of Indian and Chicano Culture
A very important function of such an institution could be the bringing about of an awareness on the part of the non-Indian community of the richness and vitality of the Indian and Chicano heritage. Certainly the general culture of the United States has been much enriched by Indian and Mexican influences in the past and there is no reason for believing that the native American cannot contribute still more. An American Indian-Chicano university could help to facilitate the spreading of valuable Indian-Mexican traits to the general public.

P. Tribal-Community Research
The university should serve as a major and unique research center in tribal, intertribal, tribal-supratribal and inter-ethnic relations the world over. Certainly, knowledge derived from the study of native American tribes and Chicano communities could be fruitfully applied elsewhere. A comparative program dealing with tribalism, and with tribal relations with supratribal states, might well be of international significance.

Q. Inter-American Indian Affairs
Most of the 30 million or more native Americans outside of the United States are in need of programs similar to those described above. The university can become a center for Maya, Quechua, Guarani, Aymara, Otomi, and Nahuatl studies, (and could serve students of non-United States origin too.) This program could materially aid the development of the Americas as a whole.

R. Overseas Programs
The university might eventually wish to offer its programs to students belonging to Pacific area, Asiatic, African and European tribal or folk populations. This would implement the worldwide comparative tribal program outlined above, and would seem to offer a means for bringing tribal groups from remote areas into contact with each other. Such contact could very well result in a marked improvement in tribal patterns of self-development and self-realization.

S. "Folk Univeristy" Program
A university serving American Indians and Chicanos should be flexible enough to offer any kind of course desired by native communities. In May, 1966, a group of Nevada Indians drew up an outline of what such a "folk university" might offer. A few examples are:

1. Indian Languages (Paiute, Shoshone, Washoe, etc.)
2. How To Teach Literacy in Indian Languages
3. Indian Religion
4. Indian Dancing
5. Arts and Crafts
6. Gem Cutting, Polishing and Jewelry Making
7. The Indian and the Constitution
8. Principles of Organization
9. Publishing a Newsletter (and creative writing)
10. Indian History (including the history of the Great Basin Tribes)
11. The Indian's Future
12. The Indian and the Law
13. Small Business Operation
14. Practical Nursing
15. Books About Indians
16. Tipi Making
17. Indian Clothing
18. Ideas For Homemaking
19. Sewing
20. How to Use Tools (woodworking, etc.) and Machines
21. How to Get a Job
22. Teachers and Indian Pupils

23. The Indian Heritage (for adults and also for young people on weekends)

Needless to state, this list could be greatly extended as regards both the Indian and Chicano communities.

SOME PROPOSED COURSES IN

NATIVE AMERICAN STUDIES
(for illustration only)

A. Native American Development

1. Native American Community
2. Native American Economic Development and Planning
3. Federal Programs Relating to Native American Development
4. Historical-Recreational Development for Native American Communities
5. Agricultural Development and Management for Native American Communities
6. Native American Cooperative and Small Business Management
7. Native American Water Resource Management
8. Fish and Game Management for Reservations
9. Forestry and Mineral Resource Management for Reservations
10. Native American Food Science

B. Native American Education

1. Fundamentals of Native American Education
2. History of Native American Education
3. Current Demonstration Projects in Native American Education
4. Teaching Native American Children: Pre-School and Kindergarten
5. Teaching Native American Children: Elementary Level
6. Teaching Native American Children: Secondary Level
7. Native American Curriculum Development Workshop
8. Vocational Education for Native Americans
9. Counseling for Native American Students

10. Learning in Folk-Traditional Educational Systems

11. Current Research in Native American Education

C. Native American Language

1. Introduction to Native American Language

2. Introduction to Lakota-Dakota (Sioux-Assiniboine) Language

3. Introduction to Dineh (Navajo) Language and Culture

4. Advance Study in Native American Languages (will include coverage of the following languages during different years: Quechua, Maya, Nahuatl, Otomi, Guarani, Algonkian Languages, California Penutial Languages, California Hokan Languages, California Tinnean Languages, Numic Languages, Cherokee, etc.

5. Native American Alphabets and Syllabic Systems

D. Native American Ecology and Geography

1. Native American Geography: Cultural and Historical Perspectives (North American and South American)

2. Native American Ecology and Conservation

E. Historical Development (Ethnohistory)

1. The Native American Experience

2. Native American Historical Development in North America to 1790

3. Native American Historical Development in North America, 1790-1890

4. Native American Historical Development in North America since 1890

5. Native American Historical Development in Middle America to 1520

6. Native American Historical Development in Middle America, 1520-1810

7. Native American Historical Development in Middle America since 1810

8. Native American Historical Development in South America to 1530

9. Native American Historical Development in South America, 1530-1810

10. Native American Historical Development in South America since 1810

11. Native American Liberation Movements

12. Native American Agriculture: Historical Development

13. Native American Astronomy and Calendrics

F. Contemporary Native American Society

1. The Native American in Contemporary Society

2. Contemporary Native American Cultures

3. Contemporary Affairs of Native Americans in California

4. Seminar in Native American Affairs

G. Native American Law and Government

1. Native American Traditional Governments

2. Survey of the Legal-Political Status of Native Americans

3. The Constitution and the Native American People

4. Advanced Studies in Native American Legal Problems

5. Tribal Legal Codes

H. Native American Cultures

1. Native American Religion and Philosophy

2. Native American Music and Dance

3. Native American Cultures of North America

4. Native American Cultures of South America

5. Native American Cultures of Middle America

6. Native Cultures of California and the Great Basin

7. Native Cultures of the Northern Plains

8. Native Cultures of the Southwest and Northern Mexico

9. Native Cultures of the Northwest

10. Native Cultures of the Arctic

11. Native Cultures of the Southern Plains

12. Native Cultures of the Eastern United States and Canada

13. Navajo History and Culture

I. Native American Arts

1. Native American Art in Cultural Perspective

2. Native American Art Workshop

3. Native American Crafts Workshop

4. Native American Architectural Theory and Practice

5. The Arts of the Indians of the Americas

6. Advanced Workshop in Native American Art

7. Advanced Workshop in Native American Crafts

8. Native American Arts and Crafts Management and Marketing

9. Native American Films and Film-making

10. Native American Film-making Laboratory

11. Native American Broadcasting and Use of Advanced Communications Media

J. Native American Health (in addition to standard Medical College Curriculum)

1. Native American Approaches to Health Science

2. Native American Contributions to Pharmacology and Medicine

3. Native American Community Health

4. Current Research in Medical Developments in Folk Societies

5. Health Personnel and Native American Cultures

6. The Indian Health Services of the United States,

Canada, and Mexico: Comparative Analysis

K. Native American Literature

1. Survey of Native American Literature
2. Native American Creative Writing
3. Native American Expository Writing
4. Contemporary Native American Literature (North America)
5. Middle American Literature
6. The Native American Novel
7. Native American Journalism
8. Native American Newspaper-Periodical Development and Management

L. Native American Individual and Group Adjustment

1. Native American Personal and Social Adjustment
2. Principles of Native American Social Work
3. Principles of Native American Psychological Therapy
4. Native American Individual and Family Counseling

(A great many of the above courses might well be offered jointly in the Chicano Studies curriculum, especially those relating to community development, health, and South American-Mesoamerican peoples).

VI. Thoughts on the Development of Programs at Deganawidah-Quetzalcoatl University

A. Introduction

In creating D-Q we are building a new institution. We, therefore, do not need to imitate existing Anglo-American institutions. In fact, we probably must make many innovations if D-Q is to really be relevant to Indian and Chicano communities.

Many "models" are available for us to examine - the Anglo-American university, the European continental university, the British university, the new experimental universities, and traditional Indian and Mexican approaches to higher education.

It seems clear that there is much to be changed in the present Anglo-American style of university. Both students and teachers suffer from excessive paternalism, "red-tape", artificial requirements, and irrelevant programs.

B. Requirements for Degrees and Certificates

It is safe to assume that the accumulation of a certain number of units of course work with a passing grade is seldom, if ever, a good way of judging whether a student has in fact been successfully trained or whether he has become a well-rounded, well-informed person.

The only real test is, of course, the test of life itself. The next best test is the demonstration of competence and ability upon completion of a course of preparation undertaken by the student himself, with the assistance of teachers.

It is therefore proposed that at D-Q comprehensive written, oral, and applied examinations be used as a basis for awarding certificates or degrees. As an example, if a student desires a degree equivalent to a general Bachelor of Arts he would be given a comprehensive examination covering a wide range of subjects with emphasis, perhaps on one or more areas. The student might take anywhere from one to five or more years to adequately prepare, at his or her own pace, for the examination.

This approach places the major burden for learning upon the student. He can enroll for courses or study independently, as he choses. He would receive no grades in individual courses.

Naturally, a highly-disciplined, highly-motivated student (typical of students in traditional Indian-Mexican education) will do well under tha above plan, supposing that he possesses sufficient intelligence and/or creative ability.

On the other hand, most students in the United States are nowadays accustomed to being coddled, cudgeled and spoon-fed. Many might, therefore, find it difficult to adjust to a system where the responsibility for learning was theirs and theirs alone.

For this reason, it might be wise to have an optional plan available wherein a student can elect to receive grades in his courses (probably using a Superior/Pass/No Record System). He would also be required to pass the comprehensive examinations in order to receive a degree, but if he failed the examination he still could be awarded a certificate indicating that he had successfully completed so-many units of course work.

Once a student chose the first option (above) he could change to Option Two but with no course credit on his record. A student could change from Option Two to Option One with no loss in time.

Option One possesses many advantages both for the student and for D-Q. For example, a student who wishes to major in Traditional Indian Studies would be able to study under a religious leader for three to seven years (provided, of course, that he can prove to the leader that he is serious enough to be accepted as a pupil) and then probably, a group of traditional leaders would examine him at the end of that period. If he passed their examination and if he desired a degree he then would be eligible for one.

Option One posses some problems which have to be recognized and discussed. For instance, the Selective Service System might want D-Q to certify that a student was making satisfactory progress. Perhaps this could be done by means of statements from teachers that the student was making satisfactory progress. This method would allow a student studying under traditional leaders to obtain draft exemption as a student.

C. Who Should Be Able to Study at DQU
Students should be able to enroll for whatever classes they wish, whether or not they are seeking a degree or certificate. If, however, they agree voluntarily to enter a particular program or study under a particular teacher they might either follow the rules of the program or teacher or change to some other program or teacher.

Any Indian or Chicano student should be able to study at DQU. On the other hand, DQU will have limited funds available for food, housing, and instruction. Therefore, any Indian or Chicano student who is not serious and who wastes his time at DQU will be preventing other students from attending. Some way must be discovered to prevent lazy persons from taking advantage of DQU and the needs of the Indian and Chicano communities.

D. Courses to be Offered
Some courses need to be specific, as in skill training, because the student needs to know what he is going to learn and has a right to expect that he will have a chance to master a skill.

In other subject areas, however, the teachers should probably have the same freedom as the students under Option One. That is, a teacher should be able to teach whatever he wants to within some reasonable defined area. For example, if he is an artist he might teach oil painting, water-color, silk-screen, or mosaic; or if he is a historian he might concentrate on the history of the Algonkians or the history of the horse among Indian peoples.

Since the student, especially under Option One, will be expected to learn much of what he needs to know on his own in independent study, it follows that teachers do not have to spoon-feed all of the information needed for comprehensive exams. For example, if a student would want to pass an exam to get a degree in Native American history he would be expected to know the history of the Tsalagi even if he had never had a course in Tsalagi history. He would be expected to either spend time with Tsalagi old people or do a lot of reading - or both.

E. "Academic Standards" at DQU
In the old days anyone seeking to study in traditional Indian or Mexican advanced education had to be: (1) absolutely serious; (2) ready to give up everything else to learn; (3) accept the complete guidance of his instructor; (4) obey his teacher in everything; (5) leave

if he was no longer serious. No traditional religious leader, craftsman, artisan, or other teacher would ever accept a pupil who was insubordinate, merely curious, lazy, insincere, or who just wanted to "rap".

DQU should return to this old tradition. A way should be found so that students can prove their absolute sincerity before they are fully admitted to DQU (of course, as stated above, no traditional teacher will accept an insincere student). In the old days students and teachers entered into a contract. As long as the contract held the student bound himself to complete obedience and the teacher bound himself to share his knowledge or skill in return.

Of course, young people today do not want to enter into such contracts because they are used to teachers who demand obedience but have no knowledge to share, or the student is forced to take a course whether he wants to or not.

At DQU, however, all students will be volunteers. No one will have to go to DQU. This means that any student who wants to come to DQU should be willing to enter into a contract with the University. He should also be able to contract with each teacher since he does not have to enroll in any particular class or program unless he wishes to.

Likewise, the teachers at DQU must be people who have knowledge or skills to share. They cannot be at the level of knowledge as the students or they are not teachers. They must really be well-trained, whether in traditional or modern subjects.

There is a place, of course, for students to get together in "rap sessions" to share their own experiences. Under Option One students can do as much of that as they like, but at some point they will have to concentrate on learning from those who are wiser or more knowledgable than they in certain areas, or they will never advance beyond the level of student.

F. Control of the Teaching Program

In traditional Indian-Mexican education students had no control whatsoever over teaching but had some control over their own learning. How was this?

First, no traditional teacher or artisan could possibly ever allow novices (those who know nothing about his field) to tell him what to teach, when to teach, how to teach, or where to teach. It would be unthinkable for students in traditional Indo-Chicano education to

have any authority whatsoever over teachers. Not only would it be a case of the ignorant leading the knowledgable but it would also be a case of disrespect for one's elders.

On the other hand, the student in traditional education determines for himself what he personally wants to study. He has no control over what others want to study but he has to decide his future for himself. However, there are limits on his freedom: first, he must persuade a teacher to accept him as a pupil (or learn on his own), and second, he must usually learn something valued and needed by his people.

The teacher is also limited somewhat since he, to be a teacher, must have a pupil, and, secondly, to have a pupil he must have something valuable to teach.

If DQU developes as suggested above, where Option One is available, then students should have absolutely nothing to say about the teaching program except in one way, that is, by not attending classes which they feel are of no value or by not choosing to contract with a particular teacher. The total faculty should certainly consider the case of a teacher who has no pupils or a program which has no students but it would be up to the teachers to rectify that wrong.

On the other hand, students have many experiences which can be useful in relation to such things as housing, food, and the day-to-day management of the university. However, it may be that all parts of the university will be learning situations (such as the Manager of the Cafereria actually being a teacher of cooking to pupils who are learning that skill). That would change the situation from what one finds in most white universities.

Also it must be considered that at DQU some students may also be teachers in certain areas. For example, a student could be studying Indian history but teaching carpentry. He would be a student in history but a teacher in carpentry.

G. Conclusion

Above all, as we create DQU, we must set aside white notions including not only white establishment-bureaucratic notions but also white hippie, white radical, and white "kiddie power" notions. Traditional Indo-Mexican education was not the same as the University of California but it was also not the same as the "Flower Power Commune" or the "Free University of Berkeley".

Indo-Mexican education has always required a degree of devotion, dedication and seriousness, as well as freedom, not found in <u>any</u> white institutions in this country.

Jack D. Forbes

VII. Sample Courses and Course Outline

CONTENTS

		Page
I.	Introduction to Native American Literature.	76
II.	The Native American Experience.	77
III.	Native American Music and Dance	79
IV.	Undergraduate Seminar on Contemporary Problems.	85
V.	Native American Liberation.	87
VI.	Native American Literature.	89
VII.	Contemporary Affairs of Native Americans in California. . .	90
VIII.	Native Americans of the Northern Plains	92
IX.	Tribal Economic Development	94
X.	Native American Ecology	95
XI.	Native American Film-making	96
XII.	Introduction to the Sioux Language and Culture.	98
XIII.	Native American Arts and Craft Workshop	99
XIV.	Native American Journalism and Periodical Management. . . .	102
XV.	Native American Philosophy and Religion	104
XVI.	Navajo History and Culture.	106
XVII.	Navajos in Contemporary Society	110
XVIII.	The History of the Algonkian People	112
XIX.	Introduction to the Algonkian Languages	114
XX.	Fundamentals of Native American Education	115
XXI.	California Indian Education and Community Development . . .	117
XXII.	Native American Ethnohistory (Seminar).	118

I. Introduction to Native American Studies

A. Course Description

Introduction to Native American Studies especially designed for those students of tribal-reservation culture.

B. Course Outline (topics will be covered briefly)

1. The Significance of Native American Studies
2. The Personal and Social Problems Encountered by Native American Students
3. Contemporary Problems Facing the Native American People.
4. The Significance of Tribal Identity and Individual Identity.
5. The Evolution of Native American People
6. Native American Religion and Philosophy
7. Native American Educational Systems
8. Native American Public Health Service
9. Native American Land
10. The Bureau of Indian Affairs
11. The Native American Awakening

C. Required Readings

Edgar S. Cahn, ed., Our Brother's Keeper, 1969.
John Collier, Indians of the Americas, 1947.
Vine De Loria, Custer Died for Your Sins, 1969.
Jack D. Forbes, The Indian in America's Past, 1965.
Jack D. Forbes, Native Americans of California and Nevada, 1969.
Stan Stiener, The New Indians, 1968.

II. The Native American Experience

A. Course Description

An introduction to American Indian historical and socio-cultural development with emphasis upon the United States area and upon those processes, such as relations with non-Indians, which have contributed to the current condition of the Indian people

B. Course Outline

1. The Pre-European Period
   a. Brief attention will be given to the development of native American societies before 1500 with emphasis upon basic characteristics.
2. The Initial European Contact Period
   a. The period of indirect or direct but transitory European influence will be examined with emphasis being placed upon the effects of such contact upon the native societies in terms of disease, race mixture, migration, disorganization, and political evolution.
3. The Intensive Period of European Military Conquest
   a. The period from 1565 to 1915 (depending upon the region) will be examined, with emphasis being placed upon the dynamics of interethnic confrontation and the socio-cultural changes taking place.
4. The Period of Colonialization
   a. The post-military period of colonialization, early 1600's to the present (depending upon the region) will be examined, with emphasis being given to the impact of colonialism and conquest upon the social, cultural and psychological condition of Indian people.
5. Indian Resistance to White Oppression
   a. The varying patterns of Indian resistance will be reviewed and analyzed here, with emphasis being placed upon modern organizational efforts and upon earlier efforts relevant to the contemporary situation.
6. The Nature of the Present System of Indian-White Relations
   a. The "Indian policy" of the United States will be examined in depth, with emphasis upon the policies of the recent period. Also, relations generally between Indians and non-Indians will be analyzed.

C. Required Readings
Collier, Indians of the Americas.
Forbes, "The Historian and the Indian", The Americas, April, 1963.
Forbes, The Indian in America's Past.
Neihardt, ed., Black Elk Speaks.
Seton, The Gospel of the Redman.
Steiner, The New Indians.
Wilson, Apologies to the Iroquois.

General and selected readings in periodicals
Warpath, The Navajo Times, The Indian Historian, NARP Newsletter, America Indigena, Boletin Indigenista, Ethnohistory, New Univeris ty Thought, Humanist.

D. Optional Readings
Forbes, Warriors of the Colorado
Mathews, The Osage
Sandoz, Crazy Horse
or other title with approval of the instructor.

E. Research Paper
A research paper will be required of all students, said paper to consist in an analytical, synthetic treatment of some aspect of the subject-matter of the course or the preparation of an article written in an American Indian language (accompanied by an English translation) or the preparation of an introductory guide to the writing and speaking of an Indian language for use by Indians and/or non-Indian, or an appropriate alternative approved by the instructor.

F. Instructor
The instructor should be a person well trained in American Indian History, culture, and contemporary affairs, and, if possible, of Indian descent. The instructor may from time to time invite tribal historians to relate the history of their particular tribe but the instructor himself will be the only regular lecturer.

III. Native American Music and Dance

A. Course Description
An introduction to the music and dance of Native American peoples. Students will study appropriate, non-religious songs and dances.

B. Course Outline
1. The significance of Native American music and dance to their culture and heritage.
2. The significance of Native costumes to Native American music and dance.
3. The various techniques used in Native American music, songs, and dances.
4. The basic Native designs of major Indian Tribes in America.
5. The basic Native dance steps of major Indian Tribes.
6. The Native songs needed to perform basic Native American dances.
7. Significance, techniques and performance of various social and specialized Native American dances used by Native American people.

C. Required Readings
Squires and McLean, American Indian Dances.
Alfred Pietroforte, Songs of the Yokuts and Paiutes.

D. Optional Readings
Julia M. Buttree, The Rhythm of the Redman.
Erna Fergusson, Dancing Gods: Indian Ceremonials of New Mexico and Arizona.
Frances Densmore, "Technique in the Music of the American Indian", BAE Bulletin 151.
Ernest W. Hawkes, The Dance Festivals of the Alaskan Eskimo.
Alan P. Merriam, Ethnomusicology of the Flathead Indians.
Alan P. Merriam, Native American Studies.
Alan P. Merriam, Music and Dance Bibliography.

E. Assignments
1. Theoretic l-research paper or project from the following alternatives:
   a. research paper on songs, dances or both
   b. attendance at, or participation in, Indian ceremonial or pow wow and written report on reactions to and interpretation of the event
   c. special project with consent of instructor

2. Performance
   At the end of the course each student will be expected to perform the basic social dances as well as learn and sing one particular song with a group and perform, in costume, a group or solo dance. Students should make their own costumes--they need not be elaborate.

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1910 "Chippewa Music I", Bureau of American Ethnology, Bulletin 45. Washington.
1913 "Chippewa Music II", Bureau of American Ethnology, Bulletin 53. Washington.
1918 "Teton Sioux Music", Bureau of American Ethnology, Bulletin 61. Washington.
1922 "Northern Ute Music", Bureau of American Ethnology, Bulletin 75. Washington.
1923 "Mandan and Hidatsa Music", Bureau of American Ethnology, Bulletin 80. Washington.
1929 "Papago Music", Bureau of American Ethnology, Bulletin 90. Washington.
"Pawnee Music", Bureau of American Ethnology, Bulletin 93. Washington.
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1930 "The Ghost Dance of 1870 in South-Central California," University of California Publications in Archaeology and Ethnology, vol. 28, no. 3. Berkeley: University of California Press.

Gifford, Edward Winslow
1926 "Miwok Cults," University of California Publications in Archaeology and Ethnology, vol. 18, no. 3. Berkeley: University of California Press.

Goddard, Pliny Earle
1914 "Dancing Societies of the Sarsi Indians," Anthropological Papers of the American Museum of Natural History, vol. 11, pt. 5. New York.

Goldschmidt, Walter R.
1940 "The Hupa White Deerskin Dance," University of California Publications in Archaeology and Ethnology, vol. 35, no. 8. Berkeley: University of California Press.

Gonzales, Clara
1966 "The Shalakos Are Coming," El Palacio, vol. 73, no. 3 (Autumn), pp. 5-17. Sante Fe: Museum of New Mexico Press.

Haile, Berard
1946 The Navaho Fire Dance, or Coral Dance. St. Michaels, Arizona: St. Michaels Press.

Hawkes, Ernest W.
1914 "The Dance Festivals of the Alaskan Eskimo,"University of Pennsylvania, University Museum, Anthropological Publications, vol. VI, no. 2. Philadelphia.

Hoffman, W.J.
1891 "The Mide'wiwin or 'Grand Medicine Society' of the Ojibwa," Bureau of American Ethnoloby, 7th Annual Report (for 1885-6). Washington.

Kennedy, Michael S.
1961 The Assiniboines. : University of Oklahoma Press. (Chapter V, "Ceremonies and Societies")

Kilpatrick, Jack Frederick and Anna G.
1967 "Muskogean Charm Songs Among the Oklahoma Cherokees," Smithsonian Contributions to Anthropology, vol. 2, no. 3. Washington.

La Flesche, Francis
1925 "The Osage Tribe: Rite of Vigil," Bureau of American Ethnology, 39th Annual Report (for 1917-18). Washington.

1939 "War Ceremony and Peace Ceremony of the Osage Indians," Bureau of American Ethnology, Bulletin 101. Washington.

Lesser, Alexander
1933 "The Pawnee Ghost Dance Hand Game; a Study of Cultural Change," Columbia University Contributions to Anthropology, vol. 16. New York: Columbia University Press.

Lowie, Robert H.
1913 "Dance Associations of the Eastern Dakota," Anthropological Papers of the American Museum of Natural History, vol. 11, pt. 2. New York.

1915 "Dances and Societies of the Plains Shoshone," Anthropological Papers of the American Museum of Natural History, vol. 11, pt. 10. New York.

Mc Allester, David Park
1949 "Peyote Music," Viking Fund Publications in Anthropology, no. 13. New York.

Mc Clintock, Walter
1937 "Dances of the Blackfoot Indians," Southwest Museum Leaflets, no. 7. Los Angeles.

Mac Neish, June Helm and Nancy Oestreich Lurie, with Gertrude Kurath
1966 "The Dogrib Hand Game," National Museum of Canada, Bulletin No. 205, Anthropological Series, No. 71. Ottawa.

Merriam, Alan P.
1967 "Ethnomusicology of the Flathead Indians," Viking Fund Publications in Anthropology, no. 44. Chicago: Aldine Publishing Co.

Parsons, Elsie (Clews)
1922 "Winter and Summer Dance Series in Zuni in 1918," University of California Publications in Archaeology and Ethnology, vol. 17, no. 3. Berkeley: University of California Press.

Pietroforte, Alfred
1965 Songs of the Yokuts and Paiutes. Healdsburg, Calif.: Naturegraph Publishers.

Seton, Mrs. Julia (Buttree)
1930 The Rhythm of the Redman; in Song, Dance and Decoration. New York: A.A. Barnes and Company, Inc.

Speck, Frank G.
1911 "Ceremonial Songs of the Creek and Yuchi Indians," University of Pennsylvania, University Museum, Anthropological Publications, vol. 1, no. 2. Philadelphia.

Speck, Frank G., Leonard Broom and Will West Long
1951 Cherokee Dance and Drama. Berkeley: University of California Press.

Spier, Leslie
1921 "The Sun Dance of the Plains Indians: Its Development and Diffusion," Anthropological Papers of the American Museum of Natural History, vol. 16, pt. 7. New York.

1935 The Prophet Dance of the Northwest and Its Derivatives: The Source of the Ghost Dance. General Series in Anthropology, No. 1. Menasha, Wisconsin: George Banta Publ. Co.

Squires, John L. and Robert E. Mc Lean
1963 American Indian Dances; Steps, Rhythms, Costumes and Interpretation. New York: Ronald Press Company.

Wissler, Clark
1913 "Societies and Dance Associations of the Blackfoot Indians," Anthropological Papers of the American Museum of Natural History, vol. 16, pt. 7. New York.

1916 "General Discussion of Shamanistic and Dancing Societies," Anthropological Papers of the American Museum of Natural History, vol. 11, pt. 4. New York.

G. Costumes

Roediger, Virginia More
1941 Ceremonial Costumes of the Pueblo Indians, Their Evolution, Fabrication, and Significance in the Prayer Drama. Berkeley: University of California Press.

Wilcox, Ruth Turner
1963 Five Centuries of American Costume. New York: Scribner.

Wissler, Clark
1915 "Costumes of the Plains Indians," Anthropological Papers of the American Museum of Natural History, vol. 7, pt. 2. New York.

IV. Undergraduate Seminar on Contemporary Problems

A. Course Outline

Date (Illustrative Only)	Discussion Topic
January 15	Historical Background
January 20	Reservation A. Types- EO, SO, Treaty B. Govt. responsibilities C. Calif.-other states
January 29	Institutions A. Limitations B. Responsibilities
February 5	Termination of Federal Supervision A. Film-Advocates 1/16/70 B. Analysis of Film C. Menominee
February 12	Midterm
February 19	Colonialism-present forms A. In relation to present institutions B. Affects of labor-tax-general economy C. Education 1. Curriculum 2. Implementation
February 26	H.C.R. 108 (Termination Bill) 1. Civil and criminal jurisdiction transferred to states 2. Interpretations if by State and County 3. Effects on treaty rights, hunting, fishing, etc. 4. Results of Remaining Group, Klamath 5. Results of Menominee and problems of the newly formed county

March 5	Community Development A. Dialogue Methods 1. "Town Hall" meetings 2. Media-newspaper-TV-radio (problems) 3. University or College role (dissemination)
March 12	Civil Rights Bill A. Purpose B. Relevance to reservations and statue limitations C. Public Health Service and Education 1. Other states 2. California
March 19	Final Examination

V. Native American Liberation

A. Course Description
An introduction to problems and processes involved in American Indian efforts to liberate themselves, both socio-politically and psychologically, from the effects of European conquest. Emphasis will be placed upon the contemporary field of Indian affairs and upon probable future developments, but some attention will be given to past Indian resistance and liberation movements.

B. Course Outline
1. The Conditions Faced by Indian People.
   a. The nature of the European invasion, the period of conquest and colonialization, and the modern period of colonialism and neo-colonialism. The present-day socio-economic-political status of Indians will be discussed in detail with emphasis upon the United States and Canada.
2. Past Efforts at Resistance and Liberation
   a. American Indian resistance movements will be examined, from the sixteenth-century through the efforts of the 1920's. Special attention should be given to Carlos Montezuma, Tecumseh, Pontiac, Yukioma, Wovaka, and other resistance leaders.
3. The Modern Period of Indian Organizational Effort
   a. The period from the 1930's through the 1960's will be discussed briefly, with emphasis upon the successes and failures of various efforts at Indian organizing, unity movements, etc.
4. The Contemporary World of Indian Organizational Activity
   a. Existing Indian organizations, movements, and efforts at liberation will be analyzed in detail.
5. Psychological Liberation: Overcoming Feelings of Inferiority
   a. A theoretical and practical analysis of methods and needs in the area of overcoming feelings of inferiority resulting from conquest and colonialism.
6. Political Liberation: Overcoming Alien Political Rule
   a. A detailed analysis of the political-legal status of Indian communities and the means for achieving greater self-determination.
7. Economic Liberation
   a. An analysis of the economic problems of Indian people and how these can be overcome. General economic theory relating to under-developed, colonialized communities will be discussed.

C. Required Readings
Collier, Indians of the Americas (part)
Deloria, Custer Died for Your Sins
Forbes, The Indian in America's Past (part)
Forbes, Native Americans: A Call for Justice
Forbes, Fujimoto, Romano, et al, The Third World Within
Mac Gregor, Warriors Without Weapons
Saski, Framington: A Navajo Community in Transition
Steiner, The New Indians
Periodicals
Extensive reading in Human Organization, America Indigena, Warpath, NCAI Sentinel, Wassaja, Indian Voices, and Liberator, as well as selected articles in other journals.

D. Research Paper
The student shall be required to prepare an appropriate research paper relating to the subject matter of the course. An alternative project in American Indian organizational work may be accepted as a substitute.

E. The instructor should be not only competent in the area of the subject-matter, in the sense of past training, but also must be actively involved in Indian organizational efforts. He should be of Indian descent.

VI. Native American Literature

A. Course Description
A survey of the oral and written literature of the Native American people, with emphasis on the United States and Canada.

B. Course Outline
1. Oral Literature- Mythic and Religious
2. Oral Literature- Historical
3. Mexican-Mayan Written Literature
4. Post-Invasion Literature
   a. Mexican-Mayan
   b. Cherokee
   c. Oral Accounts
5. Post-Conquest Literature
   a. Popular (newspapers, tracts, articles)
   b. Book-length non-fiction (Eastman, La Flesche, Winnemucca, et cetera)
   c. Oral songs, (Ghost Dance, et cetera)
6. Literature of the Awakening
   a. Carlos Montezuma's articles and speeches
   b. Newspapers and articles
   c. Book-length non-fiction
   d. Book-length fiction

C. Required Readings

Astrov, American Indian Prose and Poetry
Brinton, Ancient Nahuatl Poetry
The Books of Chilam-Balam
Deloria, Custer Died for Your Sins
Deloria, We Speak, You Listen
Forbes, in The Third World Within-
Leon-Portilla, Aztec Thought and Culture
Leon-Portilla, The Broken Spears
Momaday, House Made of Dawn
Momaday, On the Way to Rainy Mountain
Popol-Vuh
The Quarterly of the Society of American Indians
Walam Olum
Wassaja
and many newspapers and articles

VII. Contemporary Affairs of Native Americans in California

A. Course Description
An intensive survey of the contemporary problems, issues, and developments involving American Indians, both urban and rural, in California.

B. Course Outline
1. Cultural and historical perspective of California Indians
2. Indian reservations and Rancherias in California
3. Institutions which have an effect on California Indians (Bureau of Indian Affairs, U.S. Public Health Service, California League for American Indians, California Indian Education Association, California Indian Legal Services, Inter-Tribal Council of California, California Indian Rural Health, American Indian Education Countil, etc.)
4. U.S. Treaties wi th California Indians.
5. U.S. Termination policy and its effect on California Indians
6. Transfer of Federal civil and criminal jurisdiction to the State and its effect on California Indians
7. California Indians struggle for self determination
8. California Indians struggle for improved education
9. California Indians struggle for improved welfare
10. California Indians struggle for the return of lands
11. California Indians struggle for improved health and welfare
12. California Indians struggle for civil rights
13. California urban Indian problems
14. New policies affecting California Indians
15. Resurgence of "Indianness" in California
16. Resurgence of Indian religion
17. Persistance of ceremonials and "Pow-Wows" in California

C. Required Readings
American Friends Service Committee, Indians of California, Past and Present, 1955.
California Indian Education Assn., California Indian Education, First Statewide Conference, 1968.
California Indian Legal Assistance, Inc., An Explanation of Termination, 1968.
Jack D. Forbes, Native Americans of California and Nevada, 1969.

State Advisory Commission on Indian Affairs, Progress Reports to the Governor and the Legislature on Indians in Rural and Reservation Areas, 1966 and 1969.

D. Optional Readings

Edgar S. Cahn, Our Brothers Keeper, 1969.
California Indian Education Assn., California Indian Education, Third Statewide Conference, 1970.
Joint Economic Committee, Congress of the U.S., Toward Economic Development for Native American Communities, vol. I, II, 1969.

E. Research Paper Required

VIII. Native Americans of the Northern Plains

A. Course Description

An introduction to the basic movements that occurred prior to the appearance of the Anglo-Europeans and the forces that caused the uprooting of tribes and their adaptation to the areas where they were found by the non-Indians upon first contact. Emphasis will be placed on the High Plains, i.e., west to the Rocky Mountains; north to the Chippeway country of Slave Lake in Northern Alberta; south to the present Colorado area; and east to the Great Lakes.

An introduction into the linguistic background of these tribes of the "Plains Culture" and a study of their lineage and the effects of the value changes of recent decades.

B. Course Outline

1. Aboriginal concepts of man and nature
   a. Folkways
   b. Religious dominance and control
   c. Political structures of various tribes
2. The effects of the introduction of metal on the east coast and the horse from the south
   a. Metal-better arms and armament
   b. Adaptation of the horse
      i. Liberation of women in patriarchial societies
      ii. Vulnerability of the camp
3. The uniting of the Assiniboine and the Cree
   a. An in-depth study of the Assiniboine patriarchal, patrinial, unilocal and the Cree Matrilineal, patriarchal and patrilocal societies and of what happened when they came together.
4. Archaeological Evidence
   a. Discussion of the Archeological evidence and pictographs of various tribes
      i. Effigies, tipi rings, etc., showing migrations
5. Ethnohistory
   a. Ethnohistorical evidence in tribes behavioral characteristics and method of maintaining discipline in the family unit, as well as the community, will be discussed
6. Major forces affecting the Plains area
   a. military, settlers and railroads, mineral discovery

7. Reservation life
   a. Colonialism and conquest

C. Required Readings
Grinell, George B., When Buffalo Ran, Yale Press, New Haven.
Howard, Joseph Kinsey, Strange Empire, Morrow, New York, 1952.
Lowie, Robert H., Indians of the Plains, McGraw-Hill, 1955.
Niehardt, ed., Black Elk Speaks, Paperback.
Schultz, James Willard, My Life as an Indian, editorial note by George Grinell.
Steele, Kieth C., Reminiscences, University of Oklahoma Press.

D. Optional Readings
Dusenberry, Verne, The Northern Cheyenne.
Dusenberry, Verne, The Rocky Boy Indians.

IX. Tribal Economic Development

A. Course Description
An overview of the economic structure of Indian reservations describing in detail the economic base and development of lands within the confines of the reservation boundaries.

B. Course Outline
1. Historical Summary of the Formation of Reservations
   a. A brief history of what reservations are, how they were formulated, and where some of the larger ones are now located.
2. Demography of Reservations
   a. A study of present day populations of reservations, with emphasis on Congressional Acts allowing non-Indians ownership of land on the reservation.
3. The Social-Economic Background
   a. Native social structures (family and government) will be studied to show degree of transformation to present political bodies in order to relate the cultural chaos to economic development.
4. Development, Economic, Educational and Social
   a. The problems of developing the reservation by Federal agencies outside of the reservations, i.e., F.H.A., P.H.S., B.I.A., H.U.D., E.D.A., etc. and an analysis of existing institutions such as banks, schools, and city Chamber of Commerce.
5. Practical Procedures for Reservation Development
   a. Practical steps which may serve as options available to the reservation as a whole with responsibility equal to each segment of the population. The formation of cooperatives such as cattlemens associations and farm groups, as well as development corporations comprised of both urban and rural organizations.

C. Required Readings
Edgar S. Cahn, ed., Our Brothers Keeper, 1969.
Henry W. Hough, Development of Indian Resources, 1967.
Joint Economic Committee, U.S. Congress, Toward Economic Development for Native American Communities, vol. I, II, 1969.
Stan Steiner, The New Indians, 1968.

X. Native American Ecology

A. Course Outline
1. Indian Philosophy Regarding Land
   a. Harmony with earth and creatures on it (religion)
   b. Lack of waste
2. Indian Agriculture
   a. Development of corn and vegetables
   b. Irrigation
   c. Erosion control
   d. Utilization of natural plants
3. Indian Hunters
   a. Nomadic and sedentary
   b. Religious attitudes
   c. Game usage
4. At Home in the Wilderness- Field Trip
5. Land Planning and Use
   a. Proper agricultural practices
   b. Forestry practices
   c. Range practices
   d. Indian organic gardening
   e. Better use of land in and near cities
6. Indian Recreational Development
   a. Boating-fishing
   b. Worm farming
   c. Game farming
   d. Pow-wow grounds
   e. Ski areas
   f. Summer camps
      i. training young people in Indian lore and survival techniques
7. Communication of Indian Ideas Regarding Ecology
   a. Communication medias and how to use them
   b. Basic ideas to be communicated
      i. Better use of natural resources
      ii. Philosophical attitudes
      iii. Recycling of waste
8. Laying Out Effective Plans for Ecology

B. Required Readings
Borland, When the Legends Die,
Deloria, We Speak, You Listen,
Neihardt, Black Elk Speaks,
Sun Bear, Survival in the Wilderness

XI. Native American Film-making

A. Course Description
The purpose of the course would be to allow Indian students to explore and express through film, the present situation of their role in the cities and reservations. Also, it would offer training in a highly skilled technical and esthetic form.

The method of teaching will be through the workshop. Theory and practice will be insep rable. From the beginning, the students will handle and use the equipment. Exercises will always relate to particular problems in lighting, shooting, and editing. The students will be encouraged to shoot in realistic settings and with scripts that relate to real situations. The direction will be toward the social documentary, dealing with contemporary problems of the Indian people. It is hoped that the class will eventually be able to go into remote reservations with a hand-held camera and portable tape recorder and bring out in depth a sense of the richness and strength of the Indian culture. Conversely, they should be able to interpret the most modern manifestations of Indian consciousness in the cities, with an insight not usually found in the mass media.

B. Course Outline
The beginning of the course would be devoted to learning the essentials of shooting, both indoor and outdoor. Balancing this would be screenings of films from different types of social documentary, ranging from Nanook of the North, to The Black Panthers. Small scripts, covering a series of concrete problems in technique and expression, built around a realistic episode, will give an immediate introduction into the sense of film-making.

The last half of the course will be devoted to planning, scripting, and actually shooting a documentary on some aspect of a community nearby. (The Bay Area). Students will inform their people of the aims of the film and try to get their cooperation as much as possible. Then they will be encouraged to show the film to their people in order to make known th the film and course was intended to serve the needs of the Indians and would not have been possible nor true to life without their peoples involvement.

C. Budget: Indian Film Course

1 Auricon Sol-Lux Conversion w/zoom sound camera	$3,000
1 Bolex Rex 11 (used) w/ e lenses	300
1 Sound projector (used)	400
1 6/8 ft. screen	75
1 Moviscop viewer	110
1 Pair rewinds	40
1 tape splicer	125
10 assorted split and regular reels	20
5,000 ft. black & white reversal film @ 4¢ per ft.	200
5,000 ft. lab processing @ 3½¢ per ft.	175
4,000 ft. workprint @ 5¢ per ft.	200
magnetic tape, film plus transfers etc.	200
release prints, opticals etc.	175
film rentals	250
1 synchronizer w/ sound reader	250
1 Uher sync portable tape recorder	600
Miscellaneous supplies (cement, gloves, film cleaner, etc.)	50
Total	$6,120

XII. Introduction to Sioux Language and Culture

A. Course Description
The course will give the student an introductory understanding of history, traditions, and modern life of the second largest Indian group in the United States. Reservation life as well as Sioux adjustment to urban life will be described and related to the special problems of ethnic minorities, especially Native Americans.

B. Course Outline
1. Sioux Language
   a. 50% of course will be devoted to Sioux language, study and practice in speaking, understanding, reading, and writing
2. Sioux History
   a. 40% of course will be devoted to history of the Sioux people, (lecture) past and present
3. Sioux Legend
   a. 10% of course will be devoted to Sioux legend, music, and arts

C. Required Readings
Bureau of Indian Affairs Sioux language series.
Black Elk, Black Elk Speaks.
Royal B. Hasrick, The Warrior Sioux.
George Hyde, Red Cloud's Folk.
George Hyde, A Sioux Chronicle.
Rapid City Journal (Newspaper)
Mari Sandoz, Crazy Horse
Warpath (periodical) and Sioux newspapers

D. Research Paper
The student shall be required to prepare an appropriate research paper relating to subject matter of the course. An alternative project in American Indian organizational work may be acceptable as a substitute.

E. The Instructor should be not only competent in the area of the subject matter, in the sense of past training, but also must be actively involved in Indian organizational efforts. He should be of Sioux descent and speak the language.

XIII. Native American Arts and Crafts Workshop

A. Course Description
An introductory workshop concentrating on the practical application of traditional American Indian art forms, designs and techniques through the use of contemporary media. This studio course attempts to advance the student's utilization of, and appreciation for, the various methods and skills of Native American arts and crafts, while at the same time promoting individual creativity.

If a student is familiar with the techniques and wishes to pursue particular interests on his own, this should be arranged between student and instructor.

B. Course Outline
1. Introduction
   a. Brief presentation of different types of Native American arts and crafts, the techniques and media actually used, to show wide range of possibilities for projects. A mimeographed handout may be helpful. (If NAS-33 is a prerequisite, many of these will have been covered.)
   b. Practical limitations on class use of tools and media, i.e., size, cost, availability of materials
2. Projects
   a. Select a project, or give choice to the class, using the following as examples (consider class time/complexity of project): carving (wood, stone); pottery; oil painting; tempera water color painting; sand painting; rock painting; masks; bead work; other, such as blockprinting (basketry, weaving, silversmithing, etc., may be too time-consuming for class projects, although a student may wish to pursue such on an individual basis)
   b. Assign a new project as time permits

C. To instructor: Cost and availability of materials should be considered. Enough time should be allowed for students to finish projects, but the course ought to cover at least two or more art forms in order to widen the students' practical experience (number of projects will vary according to length of course). Films, photographs and demonstrations may aid in "how to" instruction and in showing designs and styles typical of different areas.

D. Bibliography

1930-36 Indian Leaflet Series, No. 1-72. Denver Art Museum, Department of Indian Art. Denver. (incl. media sources, techniques and information on different art and craft forms)

Adair, John
1945 The Navajo and Pueblo Silversmiths. Norman: University of Oklahoma Press.

Christy, Judith and Roy
1969 Making Pottery. England: Penguin Books Ltd. (basic instruction, with photos, paperback $1.95)

Ewers, John C.
1945 Blackfeet Crafts. U.S. Office of Indian Affairs. Indian Hand Crafts, 9. Lawrence, Kansas.

Gentille, Thomas
1968 Step-by-Step Jewelry; a complete introduction to the craft of jewelry. New York: Golden Press. (paperback $1.95)

Grando, Michael D.
1969 Jewelry, Form and Technique. New York: Van Nostrand Reinhold Company. (hardbound $5.95)

Lyford, Carrie A.
1940 Quill and Beadwork of the Western Sioux. U.S. Office of Indian Affairs. Indian Hand Crafts, 1. Lawrence, Kansas.

1943 Ojibwa Crafts. U.S. Office of Indian Affairs. Indian Hand Crafts, 5. Phoenix.

1945 Iroquois Crafts. U.S. Bureau of Indian Affairs. Indian Hand Craft Books. Washington.

Mera, Harry P.
1960 Indian Silverwork of the Southwest Illustrated. Globe, Arizona: Dale Stuart King, Publ. (photos)

Paul, Frances
1944 Spruce Root Basketry of the Alaska Tlingit. U.S. Bureau of Indian Affairs. Indian Hand Crafts, 8. Lawrence, Kansas.

Pettit, Florence Harvey
1952 Block Printing on Fabrics. New York: Hastings House Publ.

Rhodes, Daniel
1957 Clay and Glazes for the Potter. Philadelphia: Chilton Book Company. (complete, detailed reference on ceramics. hardbound $7.50.)

Seton, Julia M.
1962 American Indian Arts. New York: Ronald Press Company. (instructional, with photos)

Tanner, Clara Lee
1968 Southwest Indian Craft Arts. Tucson: University of Arizona Press. (instructional and pictorial reference)

Underhill, Ruth
1944 Pueblo Crafts. U.S. Bureau of Indian Affairs. Indian Hand Craft Books. Lawrence, Kansas.

Young, Stella and N.G. Bryan
1940 Navajo Native Dyes, Their Preparation and Use. U.S. Office of Indian Affairs. Indian Hand Crafts, 2. Lawrence, Kansas.

XIV. Native American Journalism and Periodical Management

A. Need for the Course

1. Native American Journalism is a specialized field because the Indian audience possesses a unique cultural background and contemporary situation, and because of the unique kind of resources (legends, etc.) available for use in publications.

2. The establishment and operation of Indian newspapers and magazines is a very difficult and challenging task because of the poverty of the Indian community, general lack of funds, high mobility of urban Indians, and intense competition of white media.

3. The student in this course will learn the entire "business" of newspaper development from how to conceive of and obtain, or write, articles to how to "set up" the paper and how to finance and manage its operation.

B. Topics to be Covered by the Course

1. How to write articles for Indian publications.

2. How to get Indian-oriented articles published in Non-Indian publications.

3. How to obtain material from other writers and from documentary sources.

4. How to "set up" a publication.

5. How to organize a newspaper office for effective production.

6. How to finance a periodical.

C. Method of Instruction

1. The emphasis will be on "learning by doing". Students will not only receive "theory" from lectures but will actually write articles and, hopefully, secure publication. They will be judged primarily upon their actual "products". Students may help with Indian publications or can publish in the Cal Aggie, The Third World, or elsewhere.

D. Required Readings

Various issues of- Akwesasne Notes, Coyote, Dine Baa-Hani, Kainai News, Many Smokes, Native People, Navajo Times, The American Indian, Tsen-Akamak, Tundra Times, Warpath, and other Indian controlled publications

XV. Native American Philosophy and Religion

A. Basic Beliefs:
   1. Earth Mother
   2. Animal Brothers
   3. Plants & Medicines

B. Iroquois Six Nation Confederacy
   1. False Face Society
   2. Great Pace
   3. Clan Mother system

C. Sioux
   1. Sacred pipe ceremony
   2. Sundance
   3. Sweat Lodge
   4. Vision seeking
   5. Fasting

D. Cherokee
   1. Men of Fire
   2. Cities of refuge
   3. Bears (Medicine people)

E. Indian Dances & Singing
   1. Buffalo Dance
   2. Deer Dance
   3. Eagle Dance

F. Peyote Religion
   1. Origin of Peyote
   2. The Ceremony
   3. The Cheyenne Way
   4. Water Drum

G. Chippewa Medicine Society
   1. Grand Medicine Ceremony
   2. Medicine Power
      a. Development & Practice
      b. Singing

H. Navajo Medicine
   1. Yehi Chants
   2. Nine Day Ceremony
   3. Beauty Way
   4. Witchcraft

I. North Coast Religion

1. The Shaker Society
2. Religion & Art
3. Giving of Feast
4. Legends & Teaching

J. The Hopi Way
   1. Crops
   2. Relationship to earth & universe

K. Pueblo & Paiute Medicine Ways

L. Summary of Medicine Ways
   1. Use today
   2. Indian Medicines used by White Man
   3. Plants & Herbs

M. Required Readings
   Sun Bear, Buffalo Hearts.
   Castaneda, The Teachings of Don Juan.
   Niehardt, Black Elk Speaks.
   Ojibwa Medicine.
   Parker, The Code of Handsome Lake.
   Waters, The Book of the Hopi.

XVI. Navajo History and Culture

A. Course Description
An introduction to the history, social organization, language, and beliefs of the Navajo people.

B. Course Outline
1. Navajo History available in the form of folklore-
   a. It's an unwritten history perpetuated by word of mouth
   b. It is a mixture of several levels of consciousness (i.e., myth, religious, history or events), all of which combine the cultural consciousness of racial awareness of the various Indian peoples
2. Because of the symbolic (mythic) elements of Navajo history, the factual elements are difficult to discover
   a. Consequently, in past, Indian history frequently misinterpreted and misrepresented
   b. An effort is now being made by Navajo Indians to discover and preserve their history and culture for the future
      i. Individuals in tribes have been entrusted with various facets of their history in the form of carefully memorized chants which, on a mythic and and symbolic level reproduce the evolution of Indian history
3. Myth of Emergence and Origins
   a. Four worlds and Anasazi period
   b. Strange relatives
   c. 1st Man and 1st Woman
   d. Great catastrophy
   e. Athapascan relationship
4. The Clan System
   a. Survival System
      i. Families united to survive
      ii. Matriarchal units
      iii. Relationships were extended beyond immediate family to include blood relations, then in-laws, etc.
   b. Means of identifying an individual (by a cultural or a blood relationship) to a certain Indian group
      i. Athpascan relationship and Navajo's
   c. Family aspect of clan performed several important functions
      i. Prevents marriage between blood relations

ii. Unites family to help present a united front to the outside
iii. Thus provides an economic advantage in survival
iv. People of the various clans form a further interdependent unit or tribe and thus obtain greater strength for survival
v. This unifying of the clan aspect has been the survival of the Navajo Indian in the face of outside cultural influences

d. Number of Clans
i. Ancient
ii. Modern
iii. Names of clans (animal relationships)

C. Instructor
It is essential that the instructor be Navajo and directly familiar with Navajo culture for an accurate presentation of subject matter and a critical view of reading material.

D. Readings
(* selected readings)

Bailey, L.R.
* 1964 The Long Walk; A History of the Navajo Wars, 1846-68. Los Angeles: Westernlore Press.

Bennett, Kay
1964 Kaibah; Recollection of a Navajo Girlhood. Los Angeles: Westernlore Press.

Brophy, William A. and Sophie D. Aberle
* 1966 The Indian, America's Unfinished Business (Report of the Commission on the Rights, Liberties and Responsibilities of the American Indian). Norman: University of Oklahoma Press. (for all N. American Indians)

Clark, La Verne Harrell
1966 They Sang for Horses; the Impact of the Horse on Navajo and Apache Folklore. Tucson: University of Arizona Press.

Coolidge, Dane and Mary Roberts Coolidge
1930 The Navajo Indians. Boston: Houghton Mifflin Company.

Forbes, Jack
* 1960 Apache, Navaho and Spaniard. Norman: University of Oklahoma Press.

Forrest, Earle R.
1970 With a Camera in Navaholand. Norman: University of Oklahoma Press.

Frink, Maurice
1968 Fort Defiance and the Navajos. Boulder, Colo.: Pruett Press.

Frisbie, Charlotte Johnson
1967 Kinaalda: A Study of the Navaho Girl's Puberty Ceremony. Middletown, Conn.: Wesleyan University Press.

Haile, Berard
1950 Legend of the Ghostway Ritual in the Male Branch of Shootingway, Part 1. Suckingway, Its Legend and Practice, Part 2. St. Michaels, Arizona: St. Michaels Press.

1957 Beautyway: a Navaho Ceremonial. New York: Pantheon Books (Bollingen Series LIII).

Hegemann, Elizabeth Compton
1963 Navaho Trading Days. Albuquerque: University of New Mexico Press.

Hester, James J.
1962 Early Navajo Migrations and Acculturation in the Southwest. Museum of New Mexico, Papers in Anthropology, no. 6. Sante Fe.

Hoffman, Virginia and Broderick H. Johnson
* 1970 Navajo Biographies. Navajo Curriculum Center. Rough Rock, Arizona.

Kelly, Lawrence C.
1968 The Navajo Indians and Federal Indian Policy, 1900-1035. Tucson: University of Arizona Press.

Kluckholn, Clyde and Dorothea Leighton
The Navaho. Garden City, New York: Doubleday & Co., Inc., Cambridge: Harvard University Press, 1946.

Mathews, Washington
* 1897 "Navaho Legends," Memoirs of the American Folklore Society, Vol. V. Boston.

Mitchell, Emerson Blackhorse and T.D. Allen
* 1967 Miracle Hill. Norman: University of Oklahoma Press.

Newcomb, Franc Johnson
1964 Hosteen Klah, Navaho Medicine Man and Sand Painter. The Civilization of the American Indian Series, Vol. 73. Norman: University of Oklahoma Press.

Shepardson, Mary and Blodwen Hammond
1970 The Navajo Mountain Community; Social Organization and Kinship Terminology. Berkeley: University of California Press.

Underhill, Ruth
* 1953 Here Come the Navaho! U.S. Department of Interior, Bureau of Indian Affairs. Lawrence, Kansas.

Waters, Frank
* 1950 Masked Gods; Navaho and Pueblo Ceremonialism. Albuquerque: University of New Mexico Press.

Wheelwright, Mary C.
1956 The Myth and Prayers of the Great Star Chant and the Myth of the Coyote Chant. Navajo Ceremonial Art. Sante Fe, New Mexico.

Wilken, Robert L.
* 1955 Anselm Weber, O.F.M., Missionary to the Navaho 1898-1921. Milwaukee: Bruce Publishing Company.

Wyman, Leland C.
1962 The Windways of the Navaho. Taylor Museum, Colorado Springs Fine Arts Center.

1965 The Red Antway of the Navaho. Navajo Religion Series Vol. V. Museum of Navajo Ceremonial Art. Sante Fe, New Mexico.

* 1970 Blessingway, With Three Versions of the Myth Recorded and Translated from the Navajo by Father Berard Haile, O.F.M. Tucson: University of Arizona Press.

XVII. Navajos in Contemporary Society

A. Sample Schedule of Topics

WEEK

1 Monday, March 16, 1970- Coming of the Spaniard. Period from 1300- Pueblo revolt; Wednesday, March 18, 1970- Pueblo revolt and Dimetah period

2 Monday, March 23, 1970- U.S. Occupation (War with U.S. and Fort Summer); Wednesday, March 25, 1970- Treaty and adjustment to reservation life

3 Monday, March 30, 1970- Government (from agent to council); Wednesday, April 1, 1970- Beginning of present council and how it operates

4 Monday, April 6, 1970- Economic growth and development; Wednesday, April 8, 1970- First 75 years after Fort Summer lost 25

5 Monday, April 13, 1970- Education (mission, BIA, public schools-past); Wednesday, April 15, 1970- New directions in education- Rough Rock, Navajo Community College. English a second language--cultural emphasis

6 Monday, April 20, 1970- Social behavior- (How earlier life was related to social custom); Wednesday, April 22, 1970- Social problems due to cultural conflict- alcoholism, etc.

7 Monday, April 27, 1970- Arts and Crafts- Weaving. In legend in early southwest (Anasazi period) Spanish to present type, etc. Silversmithing and painting, history, types, etc.

7 Wednesday, April 29, 1970- Review for final examination

B. Required Readings
Dine Baa-Hanj,
Forbes, Apache, Navaho and Spaniard,
Kluckohn, The Navaho,
The Navajo Times,
Navajo Tribe annual reports,
Office of Navajo Economic Opportunity newsletters,
Underhill, The Navajos

XVIII. The History of the Algonkian (Manit-ininiwok) People

A. Course Description

A survey of the history of the Algonkian People with coverage of the Cree, Chippewa, Potawatomi, Ottawa, Sauk, Fox, Kickapoo, Miami, Illiniwek, Delaware, Minsi, Abnaki, Micmac, Natick-Narragansett, Mahican, Pequot-Mohegan, Powhatan, Nanticoke, Montagnais-Naskapi, and Shawnee divisions. Emphasis will be placed on pre-1850 events, but some attention will be given to the past century. The over-all unity of the people, as stressed by Pontiac and Tecumseh, will be highlighted.

B. Course Outline

1. Traditional History
   a. The traditions of the Algonkians will be examined, especially those relating to the Walam Olum of the Delaware, the migration of the Chippewa-Ottawa-Potawatomi, and the Fire Nation. Archaeological and linguistic data will also be examined.
2. The Algonkian Confederacies
   a. The major confederacies, such as those of the Powhatan, Delaware-Minsi, Abnaki, the Fire Nation (Potawatomi-Mascouten-Sauk-Fox-Kickapoo-Shawnee), Miami, and Illiniwek, will be examined. The over-all political relationships of the Algonkians will be analyzed.
3. Wars With the Iroquoians
   a. The long wars between Algonkians and Iroquoians, from before 1608 until the 1690's, will be analyzed. Particular attention will be given to the expansionist efforts of the Five Nations and the Andaste and the recovery of the Algonkian people.
4. European Trade and Invasion, to 1675
   a. The trading efforts of the French, Dutch, and English greatly affect Algonkians. Even more intense is the impact of the English invaders on the coastal Algonkians. By 1676 the Powhatans of Virginia and the Narragansetts of New England are finally conquered. Mahicans and others move to the Ohio Country.
5. European Trade and Imperialism, 1676-1763
   The French-English rivalry and how the Algonkians, almost uniformly, favor the French. During this era the Delawares and Minsis move west to Ohio and the Shawnees reunify in the Kentucky-

Ohio region, while the Chippewas and Crees expand west of Lake Superior at the expense of the Sioux.

6. The Pan-Algonkian Confederacy
   a. The first efforts of the Shawnee to establish a confederacy from the 1740's on; the Confederacy of Pontiac; the pan-Algonkian resistance to Anglo imperialism, especially from 1763-1795.
7. The Confederacy of Tecumseh
   a. The continuance of Anglo imperialism; the teachings of the Shawnee Prophet and Tecumseh; the successes of the confederacy and its ultimate retreat to the west after 1815
8. Dispersal and Westward Movement
   a. The dispersal of the eastern remnent groups on small reservations; the movement to the Trans-Mississippi West of the major groups; settlement in Kansas and Oklahoma.
9. The Kickapoo Struggle
   a. How the Kikapuak continue the Algonkian struggle in Texas and Mexico, 1865-1879. The Kickapoos in Coahuila, in Oklahoma, and in Sonora.
10. Algonkians All Over the World
    a. Shawnees, Delawares, and others as guides, trappers, raiders, and explorers from Texas to California before 1850. Cree-Chippewa trappers and traders venture over most of Canada.
11. The Great Riel Rebellions
    a. An introduction to the Cree and Micmac alphabets and the picture-writing of other groups
12. After the Conquest
    a. The Algonkian Peoples since military defeat. Emphasis on religious movements and resistance to white assimilation
13. The Algonkian Alphabets
    a. An introduction to the Cree and Micmac alphabets and the picture-writing of other groups

C. Required Readings

No single text exists. Students will be expected to read sections of many books dealing with Algonkians and several histories of particular divisions, e.g., Gibson's The Kickapoos.

Many of the sources, such as the Walam Olum, will have to be used in the library.

XIX. Introduction to the Algonkian (Manitowuk) Languages

A. Course Description
An introduction th the Algonkian languages, with emphasis on those spoken today by large numbers of people (such as Cree and Chippewa).

B. Course Outline
1. The General Grammatical Principles of Algonkian
   a. The grammar common to all Algonkian dialects
2. The Algonkian Alphabets
   a. The Micmac and Cree alphabets will be presented. Students will learn the Cree alphabet
3. The Algonkian Sounds and Sound-shifts
   a. The basic sounds will be learned and the regular shifts, as from Chippewa "n" to Cree "y"
4. Comparative Vocabulary
   a. Comparisons of the vocabularies of the major dialects
5. Basic Conversation
   a. Students will learn simple phrases and key words in either Cree or Chippewa.
   b. Some students way be allowed to substitute another spoken language, such as Delaware, Shawnee, Cheyenne, Arapaho-Atsina, et cetera

C. Required Readings
A Cree Grammar,
Baraga, Otchipwe Dictionary,
Brinton, Lenape (Delaware) Dictionary,
Trumbull, Natick Dictionary

XX. Fundamentals of Native American Education

A. Course Description
An introduction to the major issues relating to American Indian education including pupil-teacher relationships, teacher-community relationships, curriculum and school organizations. (Note: Designed especially for teacher & teacher candidates).

B. Course Outline
1. Status of Indian Education today
2. Difference between Indian education and non-Indian education
3. United States government's responsibility for teaching Indian children
4. State and local government responsibility for educating Indian children
5. Causes behind the low educational achievement level of Indian children
6. Misconceptions found in textbooks, supplemental material, films and the mass media in general
7. Factual educational material available to schools
8. Indian parents involvement in the education of their children
9. Teacher involvement in the Indian Community
10. Teacher, administrators, and Indian relationships in the total educational process
11. Identify other problems which contribute to the low educational achievement of Indian children

C. Required Readings
California Indian Education Association, California Indian Education, First Conference, 1968,
California Indian Education Association, California Indian Education, Third Conference, 1970,
Committee on Labor and Public Welfare- United States Senate, The Education of American Indians, 1969,
Committee on Labor and Public Welfare- United States Senate, Indian Education: A National Tragedy- A National Challenge, 1969,
Mamie Sizemore, Closing the Gap in Indian Education. Report to the National Advisory Commission on Rural Poverty, January 1967,
Southwestern Cooperative Educational Laboratory, The American Indian High School Graduate in the Southwest, 1969,
Various authors, Papers on Indian Education as assigned by the instructor

D. Optional Readings

Anderson-Collister-Ladd, The Educational Achievement of Indian Children, U.S.D.I., B.I.A. 1953,

Arizona State University, Indian Education and the Classroom Teacher, 1961,

Arizona State University, Ninth Annual Indian Conference, 1968,

Willard W. Beatty, Education For Cultural Change, U.S.D.I., B.I.A., 1953,

Edgar Cahn, Our Brother's Keeper, 1969,

Coombs-Kron-Collister-Anderson, The Indian Child Goes to School, U.S.D.I., B.I.A., 1958,

Jack D. Forbes, Education of the Culturally Different, 1968,

Pedro Orata, Fundamental Education in Amerindian Community, U.S.D.I., B.I.A., 1952,

Hildegard Thompson, Education of Cross-Cultural Enrighment, U.S.D.I., B.I.A., 1964,

E. Research paper required

XXI. California Indian Education and Community Development

A. Course Description
An introduction to the problems apparent in the education of California Indian youth and adults, to the socio-cultural experiences which have led to those problems, and to the application of community development theory to the solution of those problems. Attention will be given to helping the non-Indian to obtain a more accurate perspective on California Indian history and culture.

B. Course Outline
1. The Contemporary Objective Conditions of Indian People
   a. The educational and socio-cultural problems and assets, as they exist today
2. The Indian Experience
   a. The historical experiences which have led to the present situation
3. The Common Problems of Conquered Populations
4. The Community-Relevant, Multi-Cultural Approach to Indian Education
5. Correcting Myths and Inaccuracies Relating to California Indian History and Culture
6. Special Techniques for Working With Indian Pupils

C. Required Readings
California Indian Education (Ad Hoc Committee, Modesto),
California Indian Education, Third Annual Conference Report, California Indian Education, Assn.,
Forbes, Education of the Culturally Different, (Far West Laboratory),
Forbes, The Indian in America's Past, (Prentice-Hall Spectrum- paperback),
Forbes, Native Americans of California and Nevada, (Far West Laboratory, if available by November 29),
Warpath, vol, I., no. 2 (From United Native Americans, P.O. Box 26149, San Francisco, Calif. 94126, 25¢ per copy)

XXII. Native American Ethnohistory and Applied Ethnohistory (Seminar)

A. Course Description
An introduction to the methodology of the fields of American Indian ethnohistory and applied ethnohistory. Attention will be given to the historical-cultural development of Native American peoples but the focus will be upon the manner in which that historical-cultural development can be reconstructed from various kinds of evidence and how those reconstructions can be utilized as a factor in the modern educational-psychological development of Indian peoples.

B. Course Outline
1. The Field of Ethnohistory
   a. A descriptive analysis of the scope and purpose of the field
2. The Field of Applied Ethnohistory
   a. An examination of the applications, in Indian communities, of ethnohistorical work
3. Ethnohistorical Method
   a. An introduction to research and analytical prodecures in ethnohistory
4. Ethnohistorical and Applied Ethnohistorical Projects
   a. The students will, under the direction of the instructor, develop projects in either ethnohistory or applied ethnohistory

C. Required Readings
Forbes, "The Ethnohistorian in the Southwest". Journal of the West,
Forbes, Native American of California and Nevada: A Handbook,
Forbes, Warriors of the Colorado,
Hagan, The Indian in American History,
Mathews, The Osages,
Sandoz, Cheyenne Autumn,
Periodicals:
Extensive selections from Ethnohistory, The Indian Historian, and other journals

D. Research Paper or Project
See II-D, Above

E. Instructor
This course must have an instructor active in the field of ethnohistory and experienced in applied ethnohistory. The instructor should be of Indian descent. The course should be operated as a seminar, at the upper division or graduate level.

A C H R O N O L O G Y O F

N A T I V E A M E R I C A N H I S T O R Y

(WITH EMPHASIS ON THE UNITED STATES AREA)

Prepared by

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George Bear
Jack D. Forbes
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Carolyn Johnson

Edited by

Jack D. Forbes
Carolyn Johnson

Introduction:

This chronology of Native American history represents only a beginning in the vast effort to record the facts of Native American development. Because of limitations in terms of time and funding, we have not been able to check through all of the possible sources with information on Indian history. For that reason, it is clear that our list of events favors some geographical regions over others. We apologize for that weakness.

It is our hope that this chronology will prove especially useful to instructors in Indian history and that it will serve as a beginning point for the creation of a more complete chronology.

We are using three dating systems in our chronology. The period prior to 3111 B.C. utilizes the "B.P." (Before the Present) system, which provides only approximate dates. After 3111 B.C., the first year of the Maya calendar, we are using two dates for every event. The first date is an "A.C." date (American Civilization) derived from the Maya system. The second date is a "B.C." or "A.D." date based upon the Christian calendar.

I. The First Americans

100,000 B.P. (Before the Present): Some scholars believe that people were already living in North America (in California) by this date, using crude stone tools.

40,000 B.P.: The last Ice Age begins in North America. Indications are that the Indian may have been around as early as this date since it would have been probably impossible to have traveled to the Americas by land between 40,000 and 11,000 B.P. because of the ice sheets across Canada. Some contact with other areas could have been maintained by sea routes, however.

35,000-20,000 B.P.: Many sites have been found which indicate the presence of people in California, Nevada, Texas and elsewhere, but scholars disagree on the accuracy of the investigations of the sites.

17,000 B.P.: A human skull from this date has been found near Laguna Beach, California.

13,000-11,000 B.P.: Early Americans are hunting now - extinct big-game animals, using unique kinds of spear-points and knives not found anywhere else in the world. This represents an impressive command of point-making technology, which later spread from North America to Asia.

12,000-10,000 B.P.: People begin using vegetable food-grinding tools in the Southwest. These tools include manos, milling stones, and, later, mortars and pestles. Human burials also appear, along with new kinds of spear-points. The atlatl (spear-thrower) is used.

9,000 B.P.: The Indian had perhaps by this time, because of an impressive command of stone point making technology, killed off the now extinct Pleistocene herd animals. (Great Bison, Wooly Mammoth, Mastodon, Early Horse)

9,000 B.P.: California Coastal Tribes were trading sea-shells with the Indians of the Great Basin.

9,000-8,000 B.P.: Westerners, especially in the Great Basin, use caves or rock-shelters, bark or grass beds, twined basketry, netting, matting, fur cloth, sandals, the atlatl, small projectile points, flat milling stones, scrapers and choppers, digging sticks, fire drills, hearths, wooden clubs, smoking pipes, sea-shell ornaments, deer-hoof rattles, medicine bags, and bird-bone whistles.

7,000 B.P.: The Cochise Culture evolves in southern Arizona and spreads elsewhere. This culture emphasized the use of vegetable foods and prepared the way for horticulture. Shell-fish collecting was important along the coast. Metates, Manos, scrapers, choppers, hammerstones, bone tools are used. Burials are present (flexed or extended).

5,000-6,000 B.P.: A simple variety of maize farming spreads to southern New Mexico, probably from Mexico.

II. The Development of American Civilizations

1 A.C. (3111 B.C. or 5082 B.P.): The earliest date in the great Maya calender, from which all later Maya dates were counted. No one knows what happened on that date, but the ancient Maya must have believed it was of extreme importance because they calculated all later events from it. The years of American Civilization (A.C.) will be based on this date.

82 A.C. (5000 B.P.): Post holes found near Little Lake, Calif. represent the earliest evidence of houses in California.

82 A.C.-1082 A.C. (4,000's B.P.):Central California enters the Early Horizon period. Great interest in after-life shown by grave offerings in burials. The people use large points, shell ornaments, slab metates, mortars, fiber-tempered baked clay bowls, and twined basketry. Atlatl was favorite weapon. Burials are extended, face downward.

1082 A.C.(4,000 B.P.): At this time the culture of northern Nevada underwent a series of changes to take advantage of the many large lakes in the area. Duck decoys, nets, fishhooks, feather robes, cordage, snares, twined bags, twined and coiled baskets, and stone, bone and wood tools were all manufactured.

1582 A.C. (3,500 B.P.): Flexed burials, some cremation, coiled basketry, wooden mortars, barbed harpoons, and the bow and arrow appear in central California. Village sites are larger, grave goods are uncommon except in connection with cremations. Signs of warfare are common in burials. People begin building up "shellmounds" along San Francisco Bay.

2082-3082 A.C. (3,000-2,000 B.P.): New farming crops spread from Mexico to the Southwest, including new types of corn and beans and squash. By 2,300 B.P. pottery making spreads from Mexico to the Southwest.

2461 A.C. (650 B.C.): The construction of pyramid-temples and large complex towns commences in central Mexico. The area of Oaxaca is especially advanced, with the great city of Monte Alban being developed.

2511-2861 A.C. (800-250 B.C.): The "high civilization" of the Olmecs flourishes in Vera Cruz, Mexico. Giant stone heads made, as well colossal stone altars, massive tombs, gigantic jaguar masks, tools and statues of jade, carved quartz, obsidian, etc. The Olmecs developed and used a calendar and a form of writing.

2961-3961 A.C. (150 B.C.-850 A.D.): Teotihuacan developed as the greatest ceremonial center in North America. It was a planned city, dedicated to religion.

3082 A.C. (2,000 B.P.): Atlatl gradually is replaced by the bow and arrow in northern Nevada. Bow appears in central California by 300 A.D. and spreads to Pueblo Indians of Four Corners area at 600-700 A.D.

3082 A.C. (2,000 B.P.): South central Arizona developes culture ancestral to later Pima-Papago way of life, with simple farming, cremation, pottery, and carving of bowls and utensils from stone.

3082 A.C.-3482 A.C. (2,000 B.P.-1,600 B.P.): Farming appears in San Juan River area (Four Corners region). People there lack pottery but have squash, slab-lined cists, cave-storage areas, baskets, bags, sandals, nets, cords, and a few houses of wood enclosed in mud mortar. The atlatl is the principal weapon. The crops grown apparently came from Mexico via Texas and the plains.

3311 A.C. (200 A.D.): By this time Maya civilization was beginning to flourish in southern Mexico and Guatemala, with pyramid-temples, advanced architecture, et cetera.

3328 A.C. (217 A.D.): The earliest tree-ring date recovered from the Southwest, from a roof pole of a storage pit in a Utah cave.

3411-3611 A.C. (300-500 A.D.): Late Horizon begins in central California. This culture changes but little, in material goods, until after the white invasion. Traits include cremation, grave-offerings, wide-ranging trade, elaboration of ornaments, small obsidian arrowpoints, large stone mortars, and tubular steatite smoking pipes. There is no evidence of sharp cultural breaks in Central California for at least 4,000 years.

3511 A.C. (1600 B.P., 400 A.D.): Indians in Four Corners area, ancestors of later Pueblo or Anasazi people, come under influences from south and east, begin to build semi-underground houses lined with stone slabs, make pottery, and use beans and new types of corn.

3569 A.C. (458 A.D.): Accounts from the Chinese state that Buddhist Priests sailed to the east and encountered land, supposedly Alaska, California and possibly Mexico or Guatemala. The Buddhists stayed for a few years and then returned to China, where they reported on the high civilization found in the Americas.

3611 A.C. (500 A.D.): At about this time new influences caused the development of more complex cultures in the eastern U.S. (from Texas to New York). The new developments included agriculture, pottery, pipe-smoking and the building of burial mounds. Pottery appeared in two separate areas, in the north and the south.

3611-4011 A.C. (500-900 A.D.): The Tchefunte culture develops in Louisiana and is ancestral to the later Marksville culture. This represents the beginning of complex material culture in the lower Mississippi Valley. They probably grew crops and they did make distinctive pottery, some of which featured four legs. Some villages buried their dead in burial mounds.

3611-4011 A.C. (500-900 A.D.): The Adena culture is developed in the Ohio-Kentucky-Indiana-West Virginia area. These Indians built round bark-covered houses with walls slanting outward. Some sites have earth walls laid out in large circles or geometric patterns. They built conical burial mounds of from 10 to 70 feet in height. The Adenas were agricultural and made pottery. They used copper for making ornaments. They made fine effigy pipes of stone. These were Indians who apparently had sizeable "city-states" in order to be able to build the big burial mounds. They apparently traded widely also.

3811-4211 A.C. (700 A.D.-1100 A.D.): Pueblo or Anasazi cultures enter into the "Developmental Period" (Pueblo I and Pueblo II). Great experimentation in housing, with houses often having many rooms and being built of adobe bricks, stone slabs, or mud and sticks. Kivas are in use. Pottery greatly improved, cotton fabrics used (borrowed from Mexico), and a heavy emphasis on farming. This way of life gradually spreads over much of Utah, part of Nevada, and elsewhere. Turquoise was mined in California desert areas where Pueblo pottery is sometimes found.

3821-3986 A.C. (710-875 A.D.): Pottery of the type later used by Navajos and Apaches appears in Gobernador Canyon, New Mexico. The pottery is associated with villages of a "Developmental Pueblo" type, suggesting that some Pueblo Indians of the period were Navajo or Apache speakers.

3876 A.C. (765 A.D.): Maya scientists hold a great meeting at Copan to discuss astronomy and to adjust the calendar. Scholars probably attended from a wide area.

3961-4011 A.C. (850-900 A.D.): The Toltecs, a Nahuatl-speaking people, gain control of central Mexico, destroying Teotibuacan. They, in turn, begin building cities of their own. The First Toltec leader was Mixcoatl (Cloud Smoke) who married Chimalma (Shield Hand), a woman with great powers - She bore a son called Topiltzin (also called Quetzalcoatl) in a miraculous manner. Quetzalcoatl founded the great Toltec capital at Tula.

4011-4411 A.C. (900-1300 A.D.): The Copena civilization existed in northern Alabama. These people had agriculture, made pottery, and various kinds of tools. Copper ornaments were used, as well as ones of sheet mica, galena, shell, and polished stone. The Copena people built large conical burial mounds. Over-all, this culture was related to the Hopewell, found farther north.

4011-4411 A.C. (900-1300 A.D.): The great "Hopewell" civilization developes in the Ohio Valley - Great Lakes - Middle West region. It reaches it's peak in southern Ohio where tremendous earth-works and mounds were constructed. The Hopewell people grew crops, made many kinds of pottery, basketry and lots of tools and ornaments. Hopewell tools, pipes, breast plates etc. are all well made. They were the "finest metal-workers in North America before the coming of the white man..." They used mostly copper, plus some silver and iron. Ornaments made of sheet copper are especially impressive. Trade was extensive as goods came to Ohio from the Rocky Mountains, Atlantic coast, and Gulf area. The Hopewell may have had a loose confederacy extending from Kansas to New York.

4011-4611 A.C. (900-1500 A.D.): A peak of Native American civilization in the U.S., in terms of material culture at least, developed in the lower Mississippi valley of Louisiana and adjacent Mississippi. In this region archeologists have identified three successive stages: (1) the Marksville Culture (Burial Mound II Period, 900-1100 A.D.); (2) the Troyville Culture (Burial Mound II, 1100-1300 A.D.) and (3) the Coles Creek culture, (Temple Mound I or Middle Mississippi, 1300-1500 A.D.). This sequence shows that there was a continuous evolution towards the great developments of the later period, perhaps stimulated by maritime contacts with Mexico or Yucatan.

4058 A.C. (947 A.D.): Topiltzin born in this year. He was raised by his grandparents and then sent to a school for priests at Xochicalco where there was a pyramid to the god Quetzalcoatl. He became a high priest of Quetzalcoatl and was therefore known as Topiltzin Quetzalcoatl. He later became the leader of the Toltecs and founded the great city of Tula (968). He gathered together many people of the former great city of Teotihuacan who also worshipped Quetzacoatl and they provided the skill to build Tula. Topiltzin tried to reform the religion of his own people, stopping human sacrifices and replacing them with gifts of tortillas, flowers, incense, butterflies and snakes. He also taught new and better agricultural methods and new ways to work silver, gold and copper.

4081-4279 A.C. (970's-1168 A.D.): The Toltecs, from their capitol at Tula, gradually dominate most of central Mexico, as far south as Cholula. Toltec influences reach as far as Tabasco, Campeche and Yucatan.

4098-4111 A.C. (987-1000 A.D.): Topiltzin Quetzalcoatl and his followers forced to abandon Tula because of reactions against his religious reforms. They spend 20 years at Cholula and then go on to Yucatan, founding Chichen Itza.

4111 A.C. (ca. 1000 A.D.): Hohokam culture spreads from Mexico into southern Arizona. This culture featured many new traits including the building of great irrigation systems, Mexican-Maya style ball courts, pyrite mirrors, curvilinear art, red on buff pottery, intensive farming, an emphasis upon trade, and the development at Snaketown, Arizona, of a great city.

4111-4311 A.C. (1000-1200 A.D.): Farming and pottery-making spread from southern Arizona to the Colorado River and into parts of southern California.

4118 A.C. (1007 A.D.): Leif Ericson made contact with Native Americans on mainland of North America

4118-4458 A.C. (1007-1347 A.D.): Numerous Norse expeditions to Labrador-Nova Scotia area.

4208-4217 A.C. (1097-1106 A.D.): A Chaco pueblo, called Kinya'a by the Navajo, was inhabited at this time by the Kinya-ani People (Tall House People). The Navajo and Apache Kinya-ani clan is believed to be descended from this group.

4211-4311 A.C.(1100-1200 A.D.): Hogan-like house remains, similar to later Navajo houses, have been found in western Colorado associated with Anasazi pottery of the Developmental Pueblo type.

4211-4361 A.C.(1100-1250 A.D.): People using pottery very similar to later Navajo and Western Apache pottery are living in north-central New Mexico.

4211-4411 A.C. (1100-1300 A.D.): Pueblo-Anasazi culture enters into a period of great cultural elaboration, especially in northern Arizona and New Mexico. Great cities built with huge apartment house-type structures. This is the most complex period of Pueblo culture, in terms of material goods and housing.

4217-4365 A.C. (1106-1254 A.D.): The Largo-Gallina Phase of Developmental Pueblo culture, in the San Juan-upper Rio Grande area, features Navajo-like pottery.

4261 A.C. (1150 A.D.): "Shoshoneans" were pushing south into Colorado River Valley north of Needles, which might have displaced Yumans and led to an eastward movement.

4269-4279 A.C. (1158-1168 A.D.): During the reign of Huemac the Toltecs experience droughts, crop failures and internal dissension. Then the Nonoalca abandon Tula and rebel, nomadic tribes invade, and the Toltecs drive Huemac to a cave near Chapultepec where he dies in 1174 A.D. The Toltecs break up their empire. Some wander to Cholula, others concentrate in the later Mexico City area. Tula is sacked by invaders and many nomad tribes settle in Central Mexico.

4311-4520 A.C. (1200's-1409 A.D.): Chichimec tribes, probably speaking Otomi, invade the Valley of Mexico. Under their leader Xolotl they defeated the Toltecs of Culhuacan in 1246. Gradually these Chichimecas intermarry with the Toltecs and learn to speak Nahuatl, the Toltec language. Soon after 1318 A.D. Texcoco is established as the capital. By 1409 the Chichimec dynasty of Texcoco is being eclipsed by the power of Azcapotzalco of the Tepanecs.

4311-4411 A.C.-approx. (1200-1300 A.D.): According to Navajo tradition, the Quacka'n (Yucca people) came from a desert area west of San Francisco Peaks and were non-agricultural food gathering people. They were absorbed into Navajo 38 years after the origin of the first clan.

4361-4411 A.C. (1250-1300 A.D.): Hohokam way of life gradually replaced in south-central Arizona by a pueblo-building culture and by modern Pima-Papago culture. Colorado River Indians later preserve many elements of Hohokam culture.

4381 A.C. (1170's A.D.): Chichimeca tribes (nomads) invading central Mexico introduce the bow and arrow, which replaces the atlatl gradually.

4387-4410 A.C. (1276-1299 A.D.): Tree rings indicate a period of severe drought in the Southwest. This may have forced the abandonment of some pueblos.

4387-4410 A.C. (1276-1299 A.D.): In this period, the Cestcine, Tlastcine, and Tsejinciai groups (approximately) are absorbed into the Navajo from nearby related Apache populations.

4411 A. C. (1300 A.D.): Anasazi-Pueblo culture either retreats from, or is greatly simplified in, Utah, Nevada, and Colorado. Pueblo culture shifts its areas of central focus to the modern Hopi and Rio Grande Valley areas.

4411-4496 A.C. (1300-1385 A.D.): In the area of Globe, Puebloans begin to abandon a number of pueblos and concentrate their population in two large settlements. Gila Pueblo was one of the last of these in 1385 A.D.

4411-4711 A.C. (1300-1600 A.D.): During this period the great Temple Moud or Middle Mississippi civilization flourished in the river valleys of Arkansas, Mississippi, Alabama, Tennessee, southern Missouri, Kentucky, southern Illinois, southern Indiana, and southern Ohio. There were also northward extension into Wisconsin-Minnesota and into thePlains. The Temple Mound Indians were organized into republics dominated by a large city surrounded by smaller cities. Each city had a plaza, one or more pyramid-like temple mounds, temples, Chief's houses, and ordinary houses. The temples and palaces were built on the tops of the pyramids. One village in Illinois had a mound 100 feet high, 1,080 feet long and 710 feet wide (covering 16 acres).

The temple Mound people were highly agricultural. They made execellent pottery, perhaps the best ever made east of the Pueblo area. Painting as a way of decorating pottery reached its peak among these people, so far as the East was concerned.

"Nowhere in North America outside the Southwest was there a civilization which developed so rapidly and expanded so greatly as Middle Mississippi. This culture represents the most intensive Indian occupancy of eastern North America." Many aspects of this civilization appear to have been of Mexican or Mesoamerican origin.

Groups participating in this culture in the 1540's included the Cherokee, Chickasaw, Quapaw, Creek, Natchez, Tunica, Choctaw, Houma, Alabama, and others.

4411-4711 A.C. (1300-1600's A.D.): Caddoan-speaking groups developed a high civilization in the Texas-Louisana-Arkansas-Oklahoma border region. This civilization was a variant of the Temple Mound civilization found farther east. Most villages had a central plaza flanked at each end by pyramids of earth from 5 to 30 feet high. The Caddoans made extremely fine pottery. They probably had trade contacts with the Mississippi Valley, the Gulf Coast, and Florida.

4411-4611 A.C. (1300-1500 A.D.): The Coles Creek culture of Louisiana represents a peak of early Middle-Mississippi-Temple Mound civilization. Their cities were large, with groups of flat-topped pyramids on which temples were located. Some pyramids were as high as 70 or 80 feet. They made excellent pottery, but they do not seem to have used much copper.

4427 A.C. (1316 A.D.): Western Apache (Southern Tonto) claim they lived at Dance Camp along with the Navajo and the Hopi. Trouble started and they moved south across the Little Colorado.

4431-4511 A.C. (1320-1400 A.D.): Puebloans abandon Kinishba, Point of Pines and Dewey Flat Pueblo. Western Apache (San Carlos and White Mountain branch) have tales mentioning contact with Dewey Flat and nearby pueblos.

4435 A.C. (1324 A.D.): The Aztecs or Mexica establish Tenochtitlan (Mexico City).

4457-4486 A.C. (1346-1375 A.D.): Western Apache tradition assert that they were living in the Cibecue region (Arizona) and that cliff-dwellers were living west of them in the Tonto Basin. Hostilities developed and by 1375 the cliff-dwellers were forced to move southward to the Salt River.

4461 A.C. (ca. 1350 A.D.): Tuzigoot Pueblo abandoned in upper Verde Valley (Arizona) and that area is then occupied by Yavapai and/or Western Apache.

4491-4539 A.C. (1380-1428 A.D.): The Tepanecs, with their capital at Azcapotzalco, gradually come to dominate the Valley of Mexico. In 1380 A.D. their leader, Tezozomoc, conquers the Xaltocan. In 1409 A.D. he takes over Texcoco.

4501 A.C. (1390 A.D.): Deganawidah proclaims the Great Binding Law, the Constitution of the Five (later Six) Nations. This great league of nations, designed to establish universal peace, was the first ancestor of both the United States, the League of Nations, and the United Nations.

4511 A.C. (1400 A.D.): The last Pueblo-type settlement in southern Arizona, Casa Grande is abandoned. Its destruction is due in part to activities of the Apaches.

4539 A.C. (1428 A.D.): The Aztec-Mexica under Itzcoatl, along with other central Mexican tribes, rise up to destroy the Tepanec Empire and gain their independence.

4539-4551 A.C. (1428-1440 A.D.): The Azteca-Mexica under Itzcoatl and the Acolhuas of Texcoco and the people of Tlacopan take over the old Tepanec Empire, dividing it into three zones. The Triple Alliance also begins to expand their territory.

4539-4583 A.C. (1428-1472 A.D.): Nezahualcoyotl was the brilliant ruler of Texcoco. He made it the intellectual center of Mexico. He composed poetry and was a philosopher, exalting the Unknown God (the Great Spirt). He built beautiful gardens and palaces, as well as dikes and aqueducts. He was a patron of the sciences, industries and Arts. He had more than 100 wives.

4551-4579 A.C. (1440-1468 A.D.): Moctezuma Ilhuicamina leads Azteca-Mexica in conquest of much of central Mexico, all the way to Vera Cruz and in the north to Hidalgo.

4561-4761 A.C. (1450-1650 A.D:): A great new religious-ceremonial movement spreads throughout the South, from Texas to Georgia, as a result of Mexican or Huasteca influences. No objects of Mexican origin have been found but much of the imagry copies Mexican-style designs. Middle Mississippi Culture reached its peak by 1650 stimulated by this movement. (Mexican Indians, fleeing from the Spaniards, may have stimulated much of the above.)

4580-4592 A.C. (1469-1481 A.D.): Axayacatl leads Aztecs in further expansion, but the Tarascos defeat him and preserve the independence of Michoacan. In 1473 A.D. the people of Tlatelolco (who had intermarried with Tepanecs) sought to challenge the power of Tenochtitlan (who had married with Toltecs). The latter won, led by Axayacatl.

4597-4613 A.C. (1486-1502 A.D.): Ahuizotl really expands Aztec-Mexica Empire, south to Guatemala, west to the Pacific Ocean, and north to the Tampico area.

4602-4652 A.C. (1491-1541 A.D.): Typical Navajo houses of a later date are found in Gobernador Canyon, New Mexico. The hogans are associated with Pueblo-type items also.

4611 A.C. (1500 A.D.): Perhaps at about this time the Otchipwe (Chippewa) or some of them reached the south shore of Lake Superior, after coming from the Atlantic coast via Montreal and Mackinac. Other Otchipwe were on the north shore of Lake Superior and at Sault Ste. Marie. At about this time the Potawatomi, Algonkin, Ottawa and Otchipwe became seperate peoples.

4613-4631 A.C. (1502-1520 A.D.): The Aztecs under Moctezuma II expand to the south in Tehuantepec and conquer most of Oaxaca. Moctezuma, whose mother was of Toltec descent, extablishes a great botanical garden at Huaxtepec, with every kind of Mexican plant and tree. In central Mexico the Tlaxcalans, the Otomi of Metztitlan, and the Tarascans remain independent.

4700-4710 A.C. (1589-1609 A.D.): The last two divisions of the Wendat (Hurons) are thought to have moved into their historic homeland (north of Lake Ontario) only in these years, coming presumably from the south.

III. Throwing Back the European Invaders: 1007-1619 A.D.

Introduction: During these 600 years the Europeans try repeatedly to establish colonies in North America, but the Native Americans are able to annihilate them or throw them out. Gradually, however, the Europeans establish a few successful colonies after 1565. Those will be dealt with in the next section.

3985 A.C. (874 A.D.): The Norse begin the colonization of Iceland, apparently conquering the Irish who had already gained a foothold there.

3988 A.C. (877 A.D.): Norse mariners first sight Greenland.

4097 A.C. (986 A.D.): Norse-Icelandic people, under Eric the Red, begin to settle in Greenland.

4118 A.C. (1007 A.D.): The first European invasion of mainland North America begins when Leif Ericson leads a party of Norse-Celtic "Vikings" ashore at Vinland. Friendly trading with Native Americans occurs, followed by warfare. The Europeans are forced to return to Greenland.

4118-4458 A.C. (1007-1347 A.D.): Norse-Icelandic sailors frequently visit the coast of North America but are unable to establish a foothold except, of course, in Greenland. Considerable fighting with Indians took place.

4411 A.C. (1300's A.D.): The Eskimos take the offensive in Greenland, attacking the European's "western settlement". Ninety farms and three churches were destroyed. The Europeans tried to counterattack but without success.

4529 A.C. (1418 A.D.): The Pope in 1448 wrote that 30 years before an Eskimo fleet attacked the European colony in Greenland "laying waste to the land with fire and sword, and destroying the sacred temples. Just nine parish churches (of fifteen) were left standing." Many Europeans were captured and carried off. "But...many of these captives, after a time, returned..." Still later, the Eskimo conquered all of Greenland, absorbing the Europeans.

4603 A.C. (1492 A.D.): Indians discovered Columbus.

4604 A.C. (1493 A.D.): The Pope gives to Spain all land west of a line one hundred leagues west of the Azores and Cape Verde islands. The King of Portugal succeeded, however, in moving the line to a point 370 leagues west of the Cape Verde islands. This gave Portugal part of Brazil.

4605 A.C. (1494 A.D.): Christopher Columbus initiated the enslavement of Native Americans by Europeans by sending more than 500 of them to Spain to be sold.

4608 A.C. (1497 A.D.): An English ship under the Italian John Cabot probably visits Cape Breton Island.

4611 A.C. (1500 A.D.): Norman, Breton, and Basque fishermen may have started to visit Newfoundland by this date. Temporary camps were established soon afterwards.

4613 A.C. (1502 A.C.): English fishermen begin to visit Newfoundland. Their visits became more and more regular as the years went by.

4617-4629 A.C. (1506-1518 A.D.): Unsuccessful French efforts to explore the St. Lawrence and to establish a colony on Sable Island are recorded.

4619-4622 A.C. (1508-1511 A.D.): In Puerto Rico the population declined from 200,000 in 1508 A.D. to 20,000 in 1511 A.D. and that of Haiti dropped from 200,000 in 1492 A.D. to 60,000 in 1508 A.D. and 40,000 in 1509.

4624-4671 A.C. (1513-1560's A.D.): The Spanish pirates attempt repeatedly to invade Florida and adjacent areas but are thrown out over and over by resolute native defenders. None-the-less, such butchers as DeSoto cause great havoc as they wander around looking for riches and slaves.

4631 A.C. (1520 A.D.): The Spanish butchers are forced to abandon Mexico City with great losses due to the heroic fighting of the Mexicans led by Cuitlahuac.

4641-4713 A.C. (1530's-1602 A.D.): Spanish fleets and ships visit Baja California and California but are unable to gain a foothold. Cortez is defeated by the Baja California natives. One land expedition (Melchior Diaz) also invades southern California.

4644 A.C. (1533 A.D.): The push of the Spanish Empire northwards along the Pacific Coast is halted when the Yaquis defeat Nuño de Guzman. Guzman was one of the cruelest of the Spanish barbarians.

4646 A.C. (1535 A.D.): Cartier sails up the St. Lawrence as far as Quebec (Stadacona) and Montreal (Hochelaga). Indians speaking Iroquoian languages were found in these towns. Some were kidnapped by the French.

4650-4651 A.C. (1539-1540 A.D.): Estevanico (1539 A.D.) and Coronado (1540 A.D.) encountered semi-nomadic, hunting people near Chichilticali probably to the Northwest of the San Pedro River. These were probably Apaches (Jocomes).

4651-4653 A.C. (1539-1542 A.D.): The raid of Vasquez de Coronado into Arizona, New Mexico and east to Oklahoma. The Spanish army inflicts great atrocities on the Pueblo Indians, such as burning 200 at the stake.

4651-4653 A.C. (1540-1542 A.D.): Zunis fought the Spanish Army aided by "other peoples". And in 1542 when the Spanish retreated southward, the Zunis and allies harassed the Europeans.

4651 A.C. (1540 A.D.): The Colorado River Indians first saw Europeans of the Alarcon expedition.

4662-4663 A.C. (1541-1542 A.D.): The French re-enter the St. Lawrence, establishing an abortive colony at Stadacona (Quebec). They trade with the local Iroquoian Indians but their attempt at settlement is a failure.

4653 A.C. (1542 A.D.): Spaniards are forced to allow their Indian allies to fight on horseback in order to put down the serious Mixton rebellion in Jalisco, Mexico. These were the first mounted Indian warriors in the Americas.

4653-4711 A.C. (1542-1600 A.D.): During this period the Iroquoians who occupied the St.Lawrence Valley at Montreal and Quebec disappear, being replaced by Algonkians. These Iroquoians spoke dialects somewhat different from other Iroquoian groups, but related to those of the Five Nations and Wendats (Hurons).

4661-4691 A.C. (1550's-1580 A.D.): The semi-nomadic tribes of north-central Mexico, called Chichimecas (Guachichiles, Guamares, Pames, and Zacatecos), fought against Spanish imperialism and became mounted on horseback. They were the first Indians in the Americas to fight against the Spanish on horseback, and they seriously delayed Spanish expansion.

4671-4717 A.C. (1560's-1606 A.D.): The Rappahannock people of Virginia may well have had some contact with the Spanish and English invaders although no specific contact is recorded. In 1607-1608 A.D. the English met with a Wicomico Indian named Mosco on the Potomac and on the Rappahannock who was heavily bearded and who may have been part-European. Also, in 1607, people called Rappahannocks (or Tappahannocks) were living along the James River, on the Rappahannock, and on the east side of Chesapeake Bay. It is possible that the Powhatan Confederation had colonized Rappahannocks in these several different locations (Mattaponies Appamatucks, Wicomicos, Nansemonds, and Piscataways appear to also have been living in several different locations in Virginia and Maryland).

4674-4675 A.C. (1563-1565 A.D.): The French attempt to colonize the South Carolina - St. Augustine region but are thwarted by their own dissension. Finally, the Spanish destroy them.

4681 A.C. (1570 A.D.): The Spaniards attempted to gain a foothold in Virginia, within the territory of the Tsen-Akamak((the Powhatan Confederation). The Native Americans soon realized what the Spaniards were trying to do and all of the invaders were destroyed. It is possible that Mexican or West Indian natives came with the Spaniards as servants and that these persons may have joined the Powhatans. (In later years it was said that both Wahunsonakok or Powhatan and Opechkankanoh were of Mexican or West Indian origin.)

4681-4711 A.C. (1570-1600 A.D.): Spaniards in Chihuahua raid north to La Junta on the Texas border to capture slaves to work in the mines.

4685 A.C. (1574 A.D.): Indians of Chihuahua are fighting against Spaniards. Also they are trading mules, horses, Christian Indians and slaves which they capture to other Indians living to the north in the area called "Quivira". This means that horses were being traded into Texas by this date.

4693-4703 A.C. (1582-1592 A.D.): The Indians of the Saltillo (Coahuila) region rebel against the Spaniards and steal lots of horses. They, the Guachichiles and Cuahuilas, become mounted by this time.

4693-4717 A.C. (1582-1606 A.D.): A series of Spanish expeditions entered the lands of the Western Apache by way of the Rio Grande Valley, Zuni and the Hopi Villages.

4693-4701 A.C. (1582-1590's): Repeated Spanish raids into New Mexico (Espejo, Sosa, etc.) are all failures due to hostility of Pueblo and Apache Indians.

4693 A.C. (1582 A.D.): Antonio Espejo traveled to Hopi Villages where they (Hopi) had enlisted other Indians to fight the Spaniards.

4694 A.C. (1583 A.D.): An English visitor to St.John's Harbor, Newfoundland, found that the frequent visits of European fishermen had caused the Indians to abandon that region. Many had been enslaved while others had probably died of new diseases.

4696-4702 A.C. (1585-1591 A.D.): The English try to colonize on the coast of North Carolina but are thrown back by Indian opposition. Some English colonists were captured and adopted into the tribes.

4698-4706 A.C. (1588-1595 A.D.): All the tribes of the Saltillo area revolted. Coahuilas (northern) joined Chihuahua area revolt also.

4700 A.C. (1590 A.D.): The expedition of Castaño de Sosa finds "a very large corral, where the Indians were in the habit of enclosing livestock" near Carlsbad, New Mexico, on the Pecos River. This is the first evidence of a corral among Indians in the U.S. It was in later Apache country (Jumano Apaches and Apaches of the Seven Rivers).

4701 A.C. (1590 A.D.): Indians of northern Coahuila, near Texas, carry off horses from a Spanish expedition (that of Castaño do Sosa).

4701 A.C. (1590's A.D.): Spaniards forced to abandon Nuevo Leon (Mexico) and retreat to Saltillo. The Nuevo Leon Indians had acquired horses. They were only 50 miles south of the present Texas border.

4709 A.C. (1598 A.D.): Marcos Farfan de los Godos and eight Spaniards followed Hopi village to the mines near Mormon Lake where they met "Juman", or striped Indians. They lived in huts and had bows and arrows, powdered ores, deer meat and ground datil (probably prickley pear fruit) which they ate.

4709-4714 A.C.(1598-1603 A.D.): The French try unsuccessfully to colnize Sable Island, in the Nova Scotia region.

4711 A.C. (1600 A.D.): The French begin active fur-trading on the St. Lawrence, with a post at Tadoussac. Thereafter they try to establish settlements in Nova Scotia and elsewhere, but many are failures. The Fur Trade is, however, kept up.

4715 A.C. (1604 A.D.): By this date the Chiso Indians of southwest Texas and Chihuahua were making direct raids southwards against the Spaniards and were undoubtedly mounted on horseback.

4718 A.C. (1607 A.D.): An English ship went up the Rappahannock River. The Indians were friendly but were attacked by the English who killed a leader (called a "King") and carried others off as slaves. Later, the Mattapony brought John Smith to the village of the Tappahannock (Rappahannock) as a prisoner (to see if he had been one of the English raiders). Smith was later taken to Powhatan.

4718-4730 A.C. (1607-1619 A.D.): English ships regularly visit the New England coast trading with the Algonkians, and also kidnapping many. One native, Squanto, was carried to Spain but managed to eventually get back, only to find his people wiped out by disease.

4719 A.C. (1608 A.D.): It was reported that no Indians in Durango (Mexico) went on foot as all rode horseback. These Indians, mostly Tepehuanes, had been fighting off and on since the 1560's A.D.

4725 A.C. (1614 A.D.): Twenty-seven Indians were enslaved by the English at Plymouth Bay, Massachusetts. They were sold at Malaga in Spain. One of them, Squanto, was able to return home via England and Newfoundland.

IV. European Imperialism Gains a Foothold: 4676-4787 A.C. (1565-1676 A.D.)

Introduction: This is a colonial period, because the Spanish, French, English, and Dutch all establish footholds on the continent - in Quebec, Massachusetts, New York, Delaware, Virginia-Maryland, South Carolina, Florida, and New Mexico. The strength of the European colonies gradually increases, especially because Indian groups fight among themselves. In 1675-1676 A.D. the Algonkians of south New England are eliminated as a military barrier, the Andastes of Pennsylvania are destroyed, the natives of Virginia-Maryland are defeated, and the English gain a foothold in South Carolina by means of an alliance with the Westo, and the French expand their trade among the Illiniwek. Thus the years 1675-76 A.D. set the stage for more rapid English and French expansion. Only in New Mexico, where the Apaches take the offensive, are the Europeans set back in the 1670's.

4676-4679 A.C. (1565-1568 A.D.): Spaniards establish St. Augustine in Florida and set up branches along the Georgia coast (called Guale). St. Augustine was the first permanent outpost of European imperialism in the United States.

4709-4721 A.C. (1598-1610 A.D.): Spaniards under Juan de Onate, accompanied by Tlaxcaltecos, invade New Mexico. They seized the Tewa pueblo of San Gabriel and began demanding tribute from the various pueblos. Until about 1610 A.D. the Spanish colony was weak and insecure. Basically they were raiders, similar to Coronado, except that they remained in New Mexico.

4709-4726 A.C. (1598-1615 A.D.): Large numbers of Pueblo Indians flee from central New Mexico to escape from the Spanish butchers. Many go to the Navajos and Apaches.

4710 A.C. (1599 A.D.): The Spanish invaders in New Mexico attack and virtually destroy Acoma pueblo in New Mexico. All the people are either killed, enslaved or maimed. Shortly later the same thing was done to the Tompiros farther south.

4711 A.C. (1600 A.D.): By this date the Spanish invaders of New Mexico are forcing Tewa and other Pueblo Indians to herd and guard their livestock. This provided an opportunity for these Indians to learn how to handle horses, cattle, sheep, etc.

4715 A.C. (1604 A.D.): Five leagues beyond Oak Creek Canyon, a Spanish expedition came to Sacramento (Verde) River where they met the Indians of the area called Cruzados on account of some crosses which most of them wear on their forehead. Most of these crosses were made of reeds. These were probably Yavapais.

4717-4725 A.C. (1606-1614 A.D.): Active warfare developes between Spaniards and Indians in New Mexico, expecially Navajos, Jemez, and Pueblo refugees. In 1607 or 1608 A.D. it was reported that the Indians were capturing herds of horses, the first evidence of Indians securing horses in the U.S. north of south Texas.

4718 A.C. (1607 A.D.): The English establish Jamestown in the territory of the Powhatan Confederation. In the next few years the English die like flies due to their own stupidity, and those that do survive depend almost wholly on the Indian's food. The Powhatans resist the English on occasion but full-scale warfare does not develop until 1622 A.D.

4719 A.C. (1608 A.D.): The French establish a permanent post at Quebec.

4720 A.C. (1609 A.D.): The French accompany a war party of Wendats (Hurons) and Algonkians to Lake Champlain. They made a successful attack upon the Mohawks.

4720-4750's A.C. (1609-1640's A.D.): The Rappahannocks have little recorded combat with the English, although they doubtless were visited by traders both from Jamestown, Kent Island, and from St. Marys (Maryland). The Rappahannocks were loyal members of the Powhatan Confederation, as can be seen in the fact that Pocahontas traveled from York River to Potomac (Patawomeck) in c. 1613 which she would not have done had the area in between been unsafe.

4723 A.C. (1612 A.D.): Dutch traders are on the Hudson River, trading with the Indians there.

4723 A.C. (1612 A.D.): The Tobosos rebel in Chihuahua.

4724-4740's A.C. (1613-1630's A.D.): A small group of Algonkins, the Allumettes, control an island in the Ottawa River at an area of rapids. Since the Ottawa was the "gateway" for the fur trade, the Allumettes were able to charge a heavy toll for the passage. With only 400 warriors they were able to humiliate the Wendats, French, and Five Nations for a long time because of their strong defensive position.

4725 A.C. (1614 A.D.): The English negotiated a peace treaty with Wahunsonakok, leader of the Powhatan Confederation. The Chickahominy, afraid of being diplomatically isolated, also made a treaty with the English.

4726 A.C. (1615 A.D.): The French join a Wendat expedition which goes up the Ottawa River to Lake Nipissing and to Georgian Bay. They also visited Lake Ontario.

4726 A.C. (1615 A.D.): By this date the Ottawas, Potawatomis, Chippewas and perhaps the Crees had completed a long series of migrations from the Atlantic coast to the St. Lawrence and then to the Upper Michigan-Lake Superior area. There they had split up into many groups but the tradition of ancient unity remained.

4726-4740's A.C. (1615-1630's A.D.): The Wendat (Hurons) trade far and wide. Their graves contained goods of Mexican manufacture, shells from the Gulf coast, and pipes from the Minnesota River.

4726-4750's A.C. (1615-1640's A.D.): The Ottawas were avid traders in the Great Lakes area and after the fall of the Wendats (in the 1640's A.D.) they became the "Phoenicians of the upper Lakes" specializing almost exclusively in commerce.

4727 A.C. (1616 A.D.): The English invaders of Virginia, unable to raise their own food, tried to collect tribute but the Chickahominy refused. An army of 100 men invaded the republic, going to Ozenick and then to Mamanahunt. They were opposed by a Chickahominy army under Kissancomen of Ozenick, but the English captured several leaders, killed others, and forced the payment of tribute. Opechkankanoh of the Pamunkey Republic took advantage of this to force Ozenick to become his tributary.

4727-4732 A.C. (1616-1621 A.D.): Chihuahua and Durango (Mexico) are decimated by revolts of the Tepehuanes, Tobosos, Chisos, Conchos, Salineros and some Taraumaras, Large numbers of horses and mules were carried off, many probably going to the north.

4729 A.C. (1618 A.D.): Wahunsonakok died and is formally succeeded by Opitchapan, but Opechkankanoh gradually acquired dominance. In this same year, some Chickahominy killed a few Englishmen but this act is disavowed by the mangai of the republic. Opechkankanoh grants a Chickahominy town to the English in payment for the above.

4731-4739 A.C. (1620-1628 A.D.): English colonies planted at Plymouth and Massachusetts Bay. They survive with the help of Squanto and Massassoit.

4731-4733 A.C. (1620-1622 A.D.): A school is established by the English in Virginia to try to destroy the Native American heritage by converting the Indian children to Christianity, etc. (This school was destroyed by the Indians in 1622.)

4730's-4747 A.C. (1620's-1636 A.D.): At the height of it's power, the Wendat (Huron) Confederacy consisted in at least 30,000-35,000 persons, not including the allied Wyandot (Tobacco Nation) with 15,000 or more, and the Attiwandaronk (Neutral Nation) with 12,000 or more. These three Iroquoian groups had complimentary economies and were, in turn, linked with the Erie group in what is now Ohio. At this time this Wendat-led grouping dominated the entire Great Lakes-St. Lawrence region.

4730's-4751 A.C. (1620's-1640 A.D.): The Five Nations attempt to work out an arrangement with the Wendat (Hurons) to get furs and to gain access to the Great Lakes fur trade (1620's, 1633, 1640 A.D.) but each time negotiations fail, largely due to French influence, but also due to the fact that the Wendats had no reason for wanting the Five Nations to get a foothold in the trade.

4730's-4855 A.C. (1620's-1744 A.D.): Indians began acquiring horses in Sonora probably by the 1620's but for some reason they were not too interested in them. The horse spread northwards very slowly, only reaching the Colorado River in 1744 A.D. On the other hand, the Apaches of the Gila River were well-mounted by 1682 A.D., probably from New Mexico sources.

4733 A.C. (1622 A.D.): The Mohawks make peace with the French. This peace was confirmed in 1624 A.D.

4733-4742 A.C. (1622-163? A.D.): First Anglo-Powhatan War. In 1622 Opechkankanoh led the Powhatans in a rebellion against the invaders, killing 350 in the first day. The English recovered, however, and the war continued for almost ten years, with many on both sides being killed. The territory of the Chickahominy Republic was ravaged by raids in 1623, 1627, and at other times. The native population undoubtedly was reduced greatly.

4734-4737 A.C. (1623-1626 A.D.): Jemez Apaches (Navajos) are at war with the Spaniards and the Tewas in New Mexico.

4736 A.C. (1625 A.D.): About this year the Mascoutens are said to have been forced to begin moving westward in Michigan by the Attiwandaronk.

4737 A.C. (1626 A.D.): The Dutch and Mahicans march against the Five Nations and are defeated. As a result Albany is largely abandoned by the Dutch, except for a garrison of 16 men. The Eastern-most Mohawk town is destroyed by the Dutch in the same war (50 miles west of Albany).

4738 A.C. (1627 A.D.): Carib Indians, brought into Virginia as slaves, fled to the Powhatans.

4740 A.C. (1629 A.D.): Spaniards from New Mexico begin to try to establish control over Acoma, Zuni and the Hopis.

4741 A.C. (1630 A.D.): Dutch purchase a strip of land 24 miles wide and 48 miles west from the Hudson River along the south bank of the Mohawk. It was bought from Mahican people.

4740's A.C. (1630's A.D.): The Abenaki of Maine came all the way to the Saguenay River of Quebec to trade, but the Montagnais always charged them a toll before they could pass upstream.

4740's A.C. (1630's A.D.): The Wendat (Huron) language is widely understood by other peoples in the Great Lakes - St. Lawrence area, since the Wendats dominate the trade of the region.

4743 A.C. (1632 A.D.): The French build a fort at Three Rivers on the St. Lawrence to protect the French-Wendat fur trade.

4743 A.C. (1632 A.D.): Zuni Indians killed a Franciscian priest and the Zuni pueblos became independent of Spanish control for a few years.

4743-4754 A.C. (1632-1643 A.D.): Period of Truce. Negotiations with the Pamunkey and Chickahominy, brought peace to central Virginia, but it was only a truce, as the cause of the war (English imperialism) was not removed. English settlers advanced on Indian lands, including the Chickahominy, and some Indians were held as slaves or servants by the English.

4744-4761 A.C. (1633-1650 A.D.): The Jesuits attempt to convert the Wendat (Huron) people to Catholicism. They are partly successful, but eventually all of the missions are destroyed by the Five Nations.

4745 A.C. (1634 A.D.): A Frenchman, Nicolet, travels up the Ottawa River to Georgian Bay and then to Sault Ste. Marie and Green Bay, Wisconsin. The Winnebagoes told him of the Mississippi River but Nicolet didn't go far enough to reach it.

4745 A.C. (1634 A.D.): The Winnebago are visited near Green Bay by Nicolet. They were a powerful people with 3,000 warriors and were already getting French goods from the Wendats, Ottawas, and Nipissings.

4746 A.C. (1635 A.D.): The Five Nations work out an agreement with the Montagnais but the French work to undermine it.

4746 A.C. (1635 A.D.): By this date the beaver are cleaned out in the Wendat (Huron) country and the Wendat have to get all of their furs from elsewhere.

4746 A.C. (1635 A.D.): Easternmost Mohawk outpost was about 50 miles west of Albany, N.Y. but it was in ruins, having been burned 9 years before by the Dutch and Mahicans.

4747-4748 A.C. (1636-1637 A.D.): The Pequot war rages in New England, caused by English aggression. The Narragansetts and Mohegans help the English and the Pequots are killed or largely enslaved.

4747-4751 A.C. (1636-1640 A.D.): Small scale fighting between some warriors of the Five Nations and the Wendats occurs, but it is of little significance. The Wendats more than hold their own.

4748 A.C. (1637 A.D.): Until this year there was a peace-trade relationship between the Wendat and Seneca of some years duration.

4748 A.C. (1637 A.D.): The Mohawks help the English in New England against the Pequots and in the same year also attack the Narragansetts, who were English allies.

4748-4752 A.C. (1637-1641 A.D.): The Spaniards of New Mexico attack the peaceful Utes to get slaves. Many of these Utes escape and probably introduced horses among their people.

4750-4773 A.C. (1639-1662 A.D.): The Taos Indians abandon their pueblo in New Mexico and flee to the Apaches in western Kansas where they built a new pueblo. Some were brought back by the Spaniards before 1642 but others stayed until 1662. The Taos must have taken horses with them, thus showing that horses reached the central plains by ca. 1640.

4751 A.C. (1640 A.D.): By this year the Five Nations have exhausted the supply of beaver in their home territory and no longer have enough furs to buy what they need from the Dutch.

4750's A.C. (1640's A.D.): By this decade the English had settled in Maryland and to the south, along the James, and were now coveting more territory. In 1641 the English began making plans to seize the Rappahannock and in 1642 they selected lands (even though the lands included native villages). The War of 1644-1646 prevented them from occupying these lands and the Treaty of 1646 legally forbade it, but by 1649 whites were beginning to invade the area anyway.

4751 A.C. (1640 A.D.): The Five Nations probably had 12,000 persons and 2,000 to 2,200 warriors, being far less numerous than the Wendat.

4751-4752 A.C. (1640-1641 A.D.): The Winnebago lose 500 warriors when a storm comes up on Green Bay. The warriors were going to attack the Potawatomi and/or Muskwakiwok.

4751-4752 A.C. (1640-1641 A.D.): The Potawatomi apparently abandon Michigan about this date because of wars with the Attiwandaronk. They moved to Green Bay where they had to fight the Winnebago who drove them back to Mackinac.

4752 A.C. (1641 A.D.): The Five Nations seek to make peace with the French and Wendats to gain access to furs. They are short of guns and need a means of trading desperately. The French are not interested in any treaty which would divert trade from them to New York, however.

4752 A.C. (1641 A.D.): The Mahicans and other Algonkians along the Hudson River are forced to pay tribute to the Mohawks whereas earlier the Mohawks had paid tribute to the Algonkians.

4752-4753 A.C. (1641-1642 A.D.): Civil war among Spaniards in New Mexico. Pueblo Indians suffer from both sides.

4753 A.C. (1642 A.D.): The Five Nations step up their attacks on the Wendats and their allies, however, the Wendats are successful at retaliating.

4753-4760 A.C. (1642-1649 A.D.): During this period the Winnebago were hurt by an epidemic and then by a hard winter. According to Illiniwek tradition, the latter sent food to the Winnebago who accepted the food and also ate the Illiniwek. (Possibly the Illiniwek drove a hard bargain.) The Illiniwek Confederacy then launched a major war against the Winnebago, thoroughly defeating the latter. This brought southern Wisconsin under Illiniwek and Owmiami control.

4753-4760 A.C. (1642-1649 A.D.): In this period the Winnebago are greatly weakened by warfare with the Illiniwek and Owmiami confederacies to the south and Potawatomis to the north. As a result the Winnebago retire somewhat inland and the Potawatomis occupy the entrance to Green Bay.

4754-4755 A.C. (1643-1644 A.D.): The Attiwandaronk (Neutrals) and their Ottawa allies succeed in defeating the Fire Nation of Michigan, an Algonkian confederacy consisting in the Potawatomis, the Mashcotens, the Sauks, the Foxes, and perhaps the Kickapoos and Shawnees. Many of these tribes are forced to retreat towards Wisconsin.

4754-4755 A.C. (1643-1644 A.D.): The Five Nations, strengthened by a treaty with the Dutch, succeed in blocking the Ottawa River trade route and getting lots of booty from ambushes of trading parties. Wendat attempts to retaliate are unsuccessful, but still a treaty favorable to the Five Nations is refused.

4754-4765 A.C. (1643-1654 A.D.): The Osakiwuk (Sauk), Kikapuak (Kickapoo), and Muskwakiwuk (Fox) nations resided in Michigan prior to 1643, the former near Saginaw Bay. Under pressure from the Attiwandaronks and later the Five Nations, they gradually migrated to Wisconsin via the south shore of Lake Michigan.

4755 A.C. (1644 A.D.): The Tobosos revolt against the Spaniards in Chihuahua. They carried off 1500 head of stock from Indehe, and 2000 head of cattle from nearby. They took these animals north to the Rio Grande. Soon after, the Julimes of the Texas border and others joined the Tobosos to carry off large numbers of horses and cattle.

4755 A.C. (1644 A.D.): Revolt in Chihuahua among the Conchos, Tobosos, Cabezas, Salineros, and Julimes. The Taraumara nation joined; Sumas and Janos and Jocomes also rebelled.

4755-4737 A.C. (1644-1646 A.D.): Second Anglo-Powhatan War. In 1644 Opechkankanoh, now a very old man, led the Powhatans in a new war for freedom with great initial success. But the English were too numerous and their large armies and superior weapons gradually forced the Indians to retreat to inaccessible areas. In 1646 Opechkankanoh was captured and murdered by the English.

4756 A.C. (1645 A.D.): French, Wendat, Algonkin, Montagais, Attikamegue and Five Nations delegates meet together to try to reach a peace agreement. The Wendats want peace but the Mohawks (who spoke for the Five Nations) wanted to divert the fur trade to New York. In a secret meeting the French met with the Mohawks and agreed to abandon their non-Christian Algonkin allies.

4756 A.C. (1645 A.D. Sept. 20): Second big meeting held between French, Wendat, Montagnais, and Algonkins on the one hand, and the Five Nations on the other. Two Frenchmen, 2 Wendats and 2 Algonkins then go to the Five Nations (Mohawks). Another meeting was held in May and peace was confirmed with the Mohawks. The western groups in the Five Nations (Senecas, Cayugas, Onondagas) had not, however, agreed to peace yet.

4757 A.C. (1646 A.D.): Treaty of 1646.. Necotowance, successor to Opechkankanoh, negotiated a treaty which required that all Indians move from the area lying between the James (Powhatan) and York (Pamunkey) rivers. This meant that the Chickahominy had to abandon their old territory in its entirety. The area north of the Pamunkey-York river and south of the Rappahannock was "forever" reserved to the Indians, except that the eastern portion could be (and soon was) settled by whites.

4758 A.C.(1647 A.D.): Two Andaste (Susquehanna) deputies arrive among the Wendats offering them help against the Five Nations. In June a Wendat embassy arrived at the Andaste capital in Pennsylvania. The Andaste agreed to try to get the Onondaga, at least, to agree not to go to war against the Wendats.

4757 A.C. (1646 A.D. Jan.): Some Mohawks tell a Wendat leader, Tandihetsi, who was married to an Algonkin, that they intend to destroy the Allumette Algonkins in February. Tandihetsi went to Quebec to warn the French but he was followed by Mohawks who said he was lying. No attack occurred right away, in any case.

4757 A.C. (1646 A.D. June 5-16): Father Jogues, a Jesuit, arrives among the Mohawks to establish a mission. He leaves shortly after trying to get the Senecas etc. to agree to peace.

4757 A.C. (1646 A.D. Sept. 12): The greatest Wendat fur fleet ever reaches Montreal, coming down the St. Lawrence without being bothered by the Five Nations. The French are happy but the Mohawks and other Five Nations people are extremely angry because the Wendats had taken all of their fur to the French, leaving none for them. This was a violation of the 1645 treaty in their eyes.

4737 A.C. (1646 A.D. Oct.): Father Jogues returns to the Mohawks and is executed by the Bear Clan. The Mohawks already had asked the Senecas and Onondages to go to war against the Wendats and French.

4758 A.C. (1647 A.D.): The Wendats, hearing that the Five Nations were planning to resume the war, are not too worried, but they do try to develop an alliance system to encircle the Five Nations. It even looks for a while as if the Onondaga might conclude an alliance with the Wendat, thus splitting the Five Nations.

4759 A.C. (1648 A.D.): A Frenchman states that the Washowanak (Shawnee) were part of the Nation of Fire, a large Algonkian confederacy which included also the Potawatomi, Mascouten, and others.

4759 A.C. (1648 A.D.): The Senecas and Mohawks, the members of the Five Nations most in need of the fur trade, are driven to desperation. The Onondagas and Cayugas were negotiating with the Wendats and virtually every other surrounding group was the Wendat alliance. The Senecas and Mohawks begin action by trying to break up negotiations, destroy embassies, and ambush trading caravans.

4759 A.C. (1648 A.D.): 250 Wendats in 50-60 canoes bring lots of furs to Montreal this year. The Five Nations get none of the trade. Conditions in Wendat territory are very good - lots of European goods, et cetera. Jesuit missionaries were converting many and the Mohawk-Seneca attacks had done little damage except to one village.

4759-4780 A.C. (1648-1669 A.D.): Little is known about the Shawunogi (Shawnee) in this period except that they were living somewhere near the Ohio River. In 1648 A.D. they were said to be part of the Fire Nation which had been defeated by the Attiwandaronk. In 1669 the Five Nations had a Shawnee prisoner who knew the geography of the Ohio River. In 1669 also Shawnees visited the Illiniwek (in Wisconsin) and were living to the southeast. Probably in the 1640's the Shawnee separated from the Sauk, Fox and Kickapoo and drifted south-eastward to the Ohio River.

4760 A.C. (1649 A.D.): The English Assembly at Jamestown ordered that the Indian town boundaries be clearly marked and defined. This was a device whereby the whites would not have to recognize Indian title to any lands beyond the town boundaries (in other words, it was an attempt to do away with the Treaty of 1646 which had set aside broad areas for Indians north of the Pamunkey River). This law was renewed in 1652 and in 1653 English commissioners began to locate boundaries for the Indian towns along the Rappahannock River.

4760 A.C. (1649 A.D.): At dawn an army of 1,000 Mohawks and Senecas invade the Wendat homeland in an unprecedented large-scale surprise attack. These warriors had secretly wintered in Ontario, so as to catch theWendats completely by surprise. Apparently their purpose was to completely destroy or conquer the Wendats, thus breaking the latter's hold on the fur trade.

4760 A.C. (1649 A.D. March 16-May 1): The Seneca-Mohawk army destroys two Wendat villages, kills 300 warriors, and loses 200 men. Most importantly, the Wendats are thrown into panic at the idea of an enemy army in the middle of their homeland. As a result, the Wendats abandon and burn 15 of their own towns and flee precipitously to barren Christian Island.

4760 A.C. (1649 A.D. Dec. 7): A Five Nations army attacks the Wyandots in their own homeland. A Wyandot village is destroyed while their warriors were out looking for the enemy.

4760-4761 A.C. (1649-1650 A.D.): During the winter some 6-8,000 Wendats tried to survive on Christian Island but most starved to death (only a few hundred surviving). Other Wendats had fled elsewhere, some to the Wyandots, some to the Andastes, many to the Eries, and some to the Attiwandaronk. The latter, however, killed most of the Wendat refugees. One whole Wendat village made peace and joined the Five Nations.

4760-4783 A.C. (1649-1672 A.D.): Whites poured into the Rappahannock watershed in large numbers and counties were organized. Many Indian villages became surrounded while others resisted. A campaign against the Rappahannocks was authorized in 1654 but little is known of the results.

4761 A.C. (1650 A.D.): After this date the Allumettes and some other Algonkins wander along the St. Lawrence between the Ottawa River and Quebec, gradually becoming wholly dependent on the French. They had been forced by the Five Nations to abandon their old villages.

4761 A.C. (1650 A.D.): The first white traders see the Otchipwe on the southwest shore of Lake Superior.

4761 A.C. (1650 A.D.): The Tiwa, Keres and other Pueblo tribes plan to revolt against Spanish tyranny. They turn the horseherds over to the Apaches but the Spaniards learn of the revolt and crush it.

4761 A.C. (1650 A.D.): The Wyandots abandon their homes in Ontario and flee to the Algonkian tribes, particularly the Ottawas of Manitoulin Island. Together they and the Ottawas flee to the Potawatomi at the mouth of Green Bay, Wisconsin. Continuing Five Nations attacks cause the flight.

4761 A.C. (1650 A.D.): The Attiwandaronk, in spite of their killing and enslavement of refugee Wendats, are not trusted by the Mohawks and Senecas. The latter apparently fear a new league against them, headed by the Attiwandaronk. In any case, the latter appeal to the French for help in the summer of 1650 but none was forth-coming.

4761 A.C. (1650 A.D.): A Catawba tradition asserts that they (or part of them) were driven south from the Ohio country by the Connewango (Seneca?) about this time. They split into two groups, one of which became part of, or was, the Catawba.

4761 A.C. (1650 A.D. June): 500 Wendat survivors flee to Quebec where they become the only ones to survive as a distinct tribe. In later years they are known as the "Hurons of Lorette".

4761 A.C. (1650 A.D.): Perhaps at this time the Inunaina Arapaho leave the Red River of the North, abandon agriculture and become buffalo-hunting Indians. The Aaninena (Atsina) split off and went due west to Montana while the Inunaina turned southwesterly towards the Black Hills and beyond.

4761 A.C. (1650 A.D.): The Dzitsi-istas (Cheyenne) at about this time abandoned their farms on the Minnesota River, Mississippi, and Red River and began moving to the west, becoming buffalo-hunters. They first moved to Cheyenne Branch of Red River.

4761 A.C. (1650 A.D.): At this time or earlier the Sutai-hitanio, a group related to the Dzitsi-istas (Cheyennes) began migrating westwards from the Red River - Minnesota River region. The Sutai-hitanio were a very influential tribe in terms of the development of Plains Indian culture. The Cheyenne received the Sun Dance and the Buffalohead Medicine from them.

4761 A.C. (1650's A.D.): During this period the following groups were living along the south side of the Rappahannock: The Tacobwomen, the Nyemcouc (or Niamcouk), the Portobagos, and perhaps the Piscatocons (or Piscataways, but they may have left to live wholly in Maryland by this date). On the north side of the river were the Moratticoes (who had probably absorbed the Cuttawomen or Corotoman), the Chicakoon, the Rappahannocks, Nanzaticos, the Nancemuns, and some Doegs (perhaps just coming south from Maryland).

4761-4776 A.C. (1650-1665 A.D.): The Salinero Apaches of the Zuni Mountains and the Spanish were in open warfare.

4761-4782 A.C. (1650-1671 A.D.): The Nipissings, an Algonkian group related to the later Chippewas and Algonkins, flee from Lake Nipissing northwesterly to Lake Nipigon where they developed trade with the Cree. By 1670 the Nipissing had moved to Lake Superior and by 1671 they were back at Lake Nipissing.

4762 A.C. (1651 A.D.): The Five Nations attack the Attiwandaronk, destroying a town. The latter retaliated, wiping out a Seneca town, but the Five Nations are better organized and come out on top. The Attiwandaronk retreated to the south, past the Erie. Some later joined the Wyandots, some may have fled to the south, but most were later adopted into the Five Nations.

4762-4764 A.C. (1651-1653 A.D.): Five Nations war parties raid as far west as Green Bay, Wisconsin, in order to prevent the Wendats and their allies from recovering their balance. Also Five Nations diplomats establish contacts with fur-hunting Algonkian tribes, securing their trade.

4763 A.C. (1652 A.D.): Morattico Indians move their village from the Corotoman area, to what now is called Morattico Creek in Virginia, because of white pressure.

4763-4764 A.C. (1652-1653 A.D.): Some Attiwandaronk winter at Skenchio-e, near Windsor, Ontario. Later they join the Five Nations.

4763-4765 A.C. (1652-1654 A.D.): Nancemun Town is moved from the vicinity of Leedstown upriver to Nancimum or Cleve Neck (near Port Conway), probably to get farther away from the whites.

4764 A.C. (1653 A.D.): Hostilities commence between the Eries and the Five Nations. The Eries, perhaps stimulated by Wendat refugees, burn a Seneca town and also kill 80 Senecas returning from Lake Huron.

4764 A.C. (1653 A.D.): In the spring the Senecas and Cayugas are ready to make peace with the French. By June the Onondagas were willing and in August the Mohawks agreed reluctantly. The Five Nations had no more reason for war, being victorious, and might benefit from French aid against the Eries. By September, the peace was agreed to. The Mohawks were, however, perhaps worried that the French might divert Seneca trade down the St. Lawrence.

4764 A.C. (1653 A.D.): Whites had moved onto the lands of the Pamunkey and Chickahominy on the north side of the Pamunkey River and are now ordered by the Virginia government to move off. During this period the Chickahominy are apparently living on the Pamunkey River, although some may have ranged north towards the Mattaponi.

4765 A.C. (1654 A.D.): By this date the lower Michigan peninsula is completely or almost completely uninhabited due to inter-tribal wars.

4765 A.C. (1654 A.D.): An Erie war party penetrates to within a day's journey of Onondaga and kills three hunters. The Five Nations, by summer, have decided to destroy the Erie.

4765 A.C. (1654 A.D.): Virginia ordered a campaign against the Rappahannock Indians because of various disputes. The whites (170 of them) were to assemble in February, 1655, on the river and proceed upstream to the Rappahannock villages. No results are known.

4765 A.C. (1654 A.D. June): Unknown to th Five Nations a great canoe fleet of Wyandots and Ottawas reached Montreal from Green Bay via the Ottawa River. They had a great quantity of furs with which to reopen the old trade shattered by the Five Nations.

4765 A.C. (1654 A.D. summer): A great Five Nations army of 1800 men is to be organized to attack the Erie who have about 2000 warriors in all. A Five Nations army of 700 men then storms the main Erie town successfully, killing or capturing the inhabitants.

4765-4768 A.C. (1654-1657 A.D. summer): Warfare between the Five Nations and the Erie rages on, with the Erie retreating southwards to the upper Ohio River where they later became known as the Black Minquas (Mingos). Many of the Eries were, however, captured and enslaved by the Five Nations, some being sent as far north as Montreal.

4766 A.C. (1655 A.D.): By this date the Doegs possessed a settlement near the Nancemun by Doeges Run along the Rappahannock River in Virginia. Other Doegs remained in Maryland.

4766 A.C. (1655 A.D.): A Five Nations war party attacks an Illiniwek village in Wisconsin. The attackers were pursued and defeated.

4766-4767 A,C. (1655-1656 A.D.): Totopotamoy, leader of the Powhatan Confederation, is persuaded to lead 100 warriors (probably including Chickahominy Men) against hostile Indians gathered above the Fall Line on the James and Pamunkey. (These Indians are called Richahecrians by one writer and Nayssans and Mahocks by another.) The English and Powhatans were defeated, with the loss of Totopotamoy and all or most of his warriors, in a battle fought between two branches of the Upper Pamunkey. This was a disaster for the Powhatans of Pamunkey Neck, probably reducing their adult male population by at least one-third.

4766-4770 A.C. (1655-1659 A.D.): Ottawas and Wyandots abandoned Green Bay and moved west to the Mississippi River. Then they moved up that river, and the Black River, finally reaching Lake Superior.

4766-4781 A.C. (1655-1670 A.D.): During this period the Sioux, then living on the upper Mississippi River, are introduced to European goods by the Wyandots and Ottawas. The latter take advantage of the Sioux and warfare developes, driving the Wyandots and Ottawas north to Lake Superior. There peace is resumed but in 1670 the trading Indians kill some Sioux and the latter drive the Ottawas, etc. east to Mackinac.

4767 A.C. (1656 A.D.): Two Frenchmen along with Ottawas and Wyandots bring a great canoe fleet of furs to Montreal. The Five Nations is extremely angry.

4767 A.C. (1656 A.D.): French Jesuit priests go among the Five Nations, with a main mission among the Onondaga. However, the Mohawks and others, angered at the fact that they still were being denied the Great Lakes fur trade, plan to ransom the Frenchmen. The latter get word, however, and escape.

4767 A.C. (1656 A.D.): Land granted to Indians by Virginia Assembly shall not be alienable except with the consent of the Assembly, except as regards lands already granted to whites by patent. Two years later in 1658 the Assembly ruled that no patents could be issued to whites until each Indian town had received fifty acres for each Indian "bowman", and that Indians were to have hunting rights in all "waste" and unfenced land. The Assembly also ruled that any Indian lands included in any patents at Rappahannock had to either be purchased or given up

to the Indians. (This was hardly a generous grant of land to the native possessors of the soil.) Later in the same year the Assembly admitted that the English were intruding on Indian lands. Such intrusion was forbidden, but whites already on Indian land with Indians' consent were excepted. Indian land henceforth could be sold only at "quarter courts" and with the approval of the colony.

4767 A.C. (1656 A.D. Dec.): 1200 Five Nations warriors take the war trail to attack the Ottawas in order to disrupt the revived French fur trade. In January and March 1657 other war parties head for the northwest and the St. Lawrence.

4768 A.C. (1657 A.D.): All or part of the Mattapony established a town to the north of Mattapony River near the south branch of Piscataway Creek between present Route 620 and Route 647 in Virginia. This village was also called "Tobicock Indian Town".

4768-4771 A.C. (1657-1660 A.D.): The Five Nations, unable to destroy its enemies in the west, resorts to its old technique of blockading the Ottawa River, thus effectively halting the French fur trade.

4769 A.C. (1658 A.D.): This year the King and Great Men of the Rappahannock Indians entered into an agreement with Col. Moore Fantleroy apparently at the wish of their deceased king, Attapaugh. For reasons which are unclear, they ceded some 8,000 acres to Fantleroy, including Morattico Town and Mangorite. The Moratticos, who apparently were now under the authority of the Rappahannocks, moved their town to the east side of Totuskey Creek. The Moraticco-Rappahannock reserved lands then extended from Totuskey Creek to Rappahannock Creek, one mile inland from Rappahannock River. (In short, they lost their river frontage.)

4769 A.C. (1658 A.D.): A Rappahannock gave Elizabeth Fantleroy a sow pig as a present, thus showing that the Indians were raising hogs by that date.

4769 A.C. (1658 A.D.): Cree come to Chequamegon Bay on the south shore of Lake Superior to trade with the French. The Chippewa had abandoned the region due to internal troubles. The French (Radisson and Groseillers) also visit the Ottawa who were then at Lac Court Oreilles inland to the south. Then they visited Cree at the west end of Lake Superior and some Sioux (or Assiniboine) to the south.

4771 A.C. (1660 A.D.): The Otchipwe now have guns and begin to move west to the Mississippi Valley via the Chippawa River and to drive Sioux south and west of the Mississippi River.

4771 A.C. (1660 A.D.): The Virginia Assembly learned of Col. Fantleroy's deed with the Indians and also that there was no evidence that the Indians had been properly paid for their land. A Col. Carter was appointed to acquaint the natives with their rights and to represent them in the next Assembly.

4771 A.C. (1660 A.D.): Western Apache held area from Sonora and the Pimas north to the lands of Coninas, and to the Hopi Area and were said to be waging war on all other Indian groups in surrounding areas.

4771-4772 A.C. (1660-1661 A.D.): Another church was to be established at Taos. The Taos had independence since the 1640's, so once again they revolted.

4771-4781 A.C. (1660's-1670's A.D.): Many Algonqian tribes, including the Muskwakiwuk, Kikapuak, Osakiwuk, Mascouten, Potawatomi, Owmiami (Weas especially), and some Illiniwek congregate in the Green Bay - Fox River region of Wisconsin. They occupied former Winnebago lands.

4771-4781 A.C. (1660-1670 A.D.): The Wyandots and Ottawas establish a trading center at Chegnamegon Bay on Lake Superior and are visited by the French. In 1665 Father Allonez (A Jesuit) met 800 warriors of seven nations there, including Illiniwek. By 1670 there were fifty villages on the Bay.

4772 A.C. (1661 A.D.): The Virginia Assembly found that Col. Fantleroy "had a conveyance of said land from the Indians and had given them some recompence though not full satisfaction...and it being manifest that the Indians are no way capable of making him satisfaction for his building and clearing it is ordered...that the said land...bee confirmed to the Col. Fantleroy...he paying unto Mr. Mathew Kempe for the use of those Indians thirty matchcoats of two yards a piece whereof one to the king hansomely trimmed with copper lace." (Thus one can see how whites were able to cheat the Indians of their land.)

4772 A.C. (1661 A.D.): Radisson and Grosellier did some exploration of Lake Superior, noting Otchipwe fur lands.

4772 A.C. (1661 A.D.): By this date the Andaste (Susquehanna), anxious to secure their share of the Great Lakes fur trade, are ambushing Seneca trading parties in western New York. At this same time, Five Nations unity is treatened because the Mohawks are indifferent to the Seneca's problem. The Mohawks were friendly with the Andastes.

4772 A.C. (1661 A.D.): Spanish posts in Guale (Georgia) are attacked by northern Indians. The missions north of Savannah River are abandoned by the Spanish.

4772-4773 A.C. (1661-1662 A.D.): A white man, Edward Dennis, "who without title or claime, seated himself in the Indian towne of Chickahomini" was ordered removed.

4772 A.C. (1661 A.D.): According to Thomas Jefferson (1781), the Chickahominy moved from the Pamunkey River to the Mattaponi River in this year. But the move probably took place later, since it was in 1661 that Harquip, "the Mangai of the Chickahomini," petitioned for "all the lands from Mr. Malorys bounds to the head of Mattaponi River and into the woods to the Pamaunkes." The grant was made, with the provision that the land could not be sold unless with the approval of a majority of the "great men" of the Chickahominy Nation. However, one Hammond was allowed to buy

2,000 acres of the grant and a little later Philip Mallory persuaded the leaders to sell him 743 acres. (This marked the beginning of a long campaign by the Mallorys to get all of the Chickahominy lands).

4773 A.C. (1662 A.D.): Virginia ordered commissioners to make annual checks on Indian reserves to prevent encroachments; Indians also were to be allowed to gather wild foods on English lands with the approval of two English justices.

4773 A.C. (1662 A.D.): A Virginia law stated: No Indian king or other person may sell or alienate any land justly claimed or actually possessed by the Indians under any circumstances whatsoever; Indians to be protected in their property as if they were Englishmen; all whites now settled within three miles of any Indian town to have to erect fences to protect the Indian's crops (Assembly, March, 1662).

4773 A.C. (1662 A.D.): The Mattapony appear to have established a new town on the north side of the Mattapony River near the present post-office of New Town (named after the town). The village was in existence in 1668-1669 and in 1683 (or at least it is mentioned as if it still existed in 1683).

4773 A.C. (1662 A.D.): A large Five Nations army attacking Mackinac is defeated by a coalition of Algonkian tribes and the Wyandot. Thereafter the Algonkians began to invade areas held by the Five Nations.

4773-4774 A.C. (1662-1663 A.D.): The Five Nations begins to suffer reverses such as a destructive epidemic, defeat in battle, and wars with the Andaste (Susquehanna). As a result the Seneca seek peace with the French but the latter are not interested.

4773 A.C. (1662 A.D.): The Virginia Assembly decides that Col. Fantleroy is to possess no more of the land referred to earlier than that part that is cleared where the houses were built; and that he is to pay fifteen matchcoats to the Rappahannock king when he leaves the Indian town and fifteen later. "All other claims of the said Fantleroys to any other land of the said Indians are hereby declared void." It was also found that Col. Fantleroy had bound up the king and great men of the Rappahannocks on a false charge, and had collected ransom from them. The Assembly makes it illegal for Col. Fantleroy to hold any civil or military office and he must treat the Indians properly.

4773-4791 A.C. (1662-1680 A.D.): The Five Nations suffers from some defeats, from an epidemic, and from warfare with the Andaste to the south. Thus they are largely forced to leave the western tribes alone. This allows many of the latter to begin moving east, towards their old homes.

4774 A.C. (1663 A.D.): Virginia is having trouble with Indians from Maryland and is afraid of the Andastes (Susquehannas), who are trading in the Piedmont. The Assembly orders the king of Potomack and all the rest of the northern Indians' werowances and mangais (leaders) to provide hostage to the English for their good behavior and to report on all strange Indians. All the Indians tributary to Virginia were supposed to help pursue the Doegs who allegedly had killed some Englishmen.

4774 A.C. (1663 A.D.): Many Apache raids on the Tewa Pueblo of Tajique.

4774 A.C. (1663 A.D. April): 800 Senecas attempt to destroy the Andaste's main fortified village on the Susquehanna River. But the fort, with good walls and defended by cannon, was not to be captured. Twenty-five Senecas sent into the fort as ambassadors were burned alive on scaffolds which could be seen by the frustrated Seneca army.

4775 A.C. (1664 A.D.): Gov. Peñalosa of New Mexico made an edict stating that all Indians, even those at peace would not be allowed inside the pueblos except at certain times and only in certain numbers. This was to prevent Apache-Pueblo trade and friendship.

4776 A.C. (1665 A.D.): Each Indian town to answer for any nearby deaths of Englishmen in Virginia; Indian werowances to be appointed by the Governors of Virginia instead of being chosen by the Indians.

4777-4778 A.C. (1666-1667 A.D.): Two French armies invade the homeland of the Five Nations in 1666 and by 1667 the latter have agreed to a new peace.

4778 A.C. (1667 A.D.): The Five Nations makes peace with the French and also with the Nipissings, Ottawas, Mahicans and other groups so that they can concentrate on their war with the Andastes and send fur-trading embassies among the Algonkians.

4778 A.C. (1667 A.D.): The Andaste, with Shawnee and Black Minqua allies (Eries), take the offensive against the Seneca and Cayuga, driving many Cayugas to the north of Lake Ontario. The Swedes and English of Delaware and Maryland were helping to arm the Andastes, Andaste war parties were attacking Five Nations parties on the Ohio River and Lake Ontario also.

4778 A.C. (1667 A.D.): Mendoza was sent to the El Paso region to make peace with the Apaches of Chiquito and El Chilmo. A rebellion broke out among the Piros and some Spaniards were killed. The Piros were punished.

4778 A.C. (1667 A.D. February 10): All of the Apaches near New Mexico had been forced to accept peace except those of Chiquito and El Chilmo.

4778 A.C.(1667 A.D.): The Piros, Tompiros, Mansos and Chihuahua tribes and the Apaches of the Gila and Pecos Rivers plan a revolt against the Spaniards. The Europeans got word of the revolt and prevented it.

4778-4791 A.C. (1667-1680 A.D.): The Apaches and Navajos begin continuous warfare against the Spaniards in New Mexico. Large numbers of horses are carried off, probably being traded northwards and eastwards.

4779-4791 A.C. (1668-1680 A.D.): Piro and Tompiro areas were the areas that suffered most damage from the wars between between the Spanish and the Apaches. This was because the Spanish put down their rebellions and destroyed their alliances with the Athapascans, and they were "used" by the Spanish against the Athapascans.

4780 A.C. (1669 A.D.): About fifty Chickahominy and Mattaponi are said to have been driven from their homes. They fled to the Pamunkey. In the same year Virginia decided to require that all Indians be forced to help kill wolves and each nation was to have to turn in so many wolf heads each year, according to the number of adult males in each tribe. A census was, therefore, carried out. The Chickahominy possessed 60 warriors and were the largest group in the Pamunkey to Rappahannock area. The Pamunkey had 50 and the Mattapony 30.

4780 A.C. (1669 A.D. January): The Navajo Apaches were at war. A campaign was made against the "heathens" near Acoma.

4780 A.C. (1669 A.D. March): A band of Five Nations warriors almost destroys a Muskwakiwuk village in Wisconsin.

4781 A.C. (1670 A.D. April): The English invade South Carolina. They are aided by the fact that the coastal Cusabo tribes were anxious for help against the Westos who were attacking them from the interior. The Cusabos were also afraid of the Yamasees of Guale who were allies of the Spaniards. The English soon turned on the Cusabo and began enslaving them, however.

4781 A.C. (1670 A.D.): The Indians of northern Virginia included the following number of warriors in this year:

Rappahannocks	30
Totaschus (Moratticos)	40
Portobaccoes	60
Nanzatticos and Mattehatiques	50
Wickomicos	70
Appomattox (northern)	10
Chiskoyackes	15
Pamunkies	50
Chickahominies	60

Thus there were about 385 warriors north of the Pamunkey River of whom 275 were north of the Mattapony. The Doegs were not included however.

4781 A.C. (1670 A.D.): At about this date the Miami (Owmiami) gather in the Fox River, Wisconsin, area coming from the south and west. They were probably attracted by European tradegoods. They numbered 8,000 warriors and 24,000 souls, according to Radisson.

4781 A.C. (1670's A.D.): Lederer's diary shows that the Chickahominy were on the "frontier" of Virginia, that is, there were no whites living to the west. Thus the Chickahominy were probably able to trade and visit regularly with the Susquehannah (who were traveling in the Piedmont regularly, as traders) as well as with the Manakin, Occaneechi, Saponi and other groups to the southwest.

4781-4826 A.C. (1670-1715 A.D.): Most South Carolina white traders took Indian wives in this period and learned the Indian languages from them.

4782 A.C. (1671 A.D.): Sieur St. Lusson made a treaty for French with Otchipwes at Sault St. Marie. This was the first treaty of this tribe with the whites.

4782 A.C. (1671 A.D. August 1): Apaches of the Gila Mountains beat off an attack by a pursuing party of Spanish soldiers after the Indians had attacked a Pueblo and had stolen many horses. All of the Indians were mounted and most had guns.

4782 A.C. (1671 A.D. June 24): A new govenor of New Mexico, Miranda, who was on a wagon train to Albuquerque when it was attacked by "7 river" and Gila Mountain Apaches, mounted a new campaign and swore to exterminate them.

4783 A.C. (1672 A.D.): The Moratticos abandon their town on Totuskey Creek, probably joining the Rappahannocks.

4783-4787 A.C. (1672-1676 A.D.): The Shawnee are said to have been allies of the Andaste and to have been driven southwards by the Five Nations.

4783-4791 A.C. (1672-1680 A.C.): The Apaches carried on continuous warfare in New Mexico. Six pueblos were depopulated because of the Apache attacks in the Piro-Tompiro-Eastern Tewa region. Most of the sheep were stolen.

4784 A.C. (1673 A.D.): The Sioux send a delegation to Sault Ste. Marie, however, for some reason, the Algonkians or Wyandots murder them, perhaps to keep them away from the French.

4784 A.C. (1673 A.D.): Tamahita Indians, living just north of the Cherokee, raid as far south as Apalache and Carolina, attacking Spaniards and other Indians. The Tamahita had formerly traded with the Spanish.

4784-4785 A.C. (1673-1674 A.D.): The Senecas and Cayugas are gradually able to gain the support of the other members of the Five Nations for a full-scale war against the Andastes. However, the Andastes, aided by Maryland, are able to more than hold their own, defeating the Cayugas and cutting up a Seneca force. The Five Nations, though, are now at peace with everyone else and can concentrate their forces.

4784-4790 A.C. (1673-1679 A.D.): The Owmiami (Miami) Confederacy suffers a hard winter in 1672-1673 and then leaves the Fox River - Green Bay area. The tribes travel south to Chicago area then eastward to the St. Joseph River area in Michigan.

4784-4791 A.C. (1673-1680 A.D.): The great Illiniwek Confederacy, now located in Illinois (having drifted southwards somewhat from Wisconsin) still occupies a strong position. However, their enemies were the Osage, the Chickasaw, and the Quapaw (all to the south and southwest). The latter were old enemies but were also jealous of Illiniwek trade with the French. The Illiniwek may have helped to drive the Osage and Quapaw away from southern Illinois in earlier years.

4784-4792 A.C. (1673-1681 A.D.): For some reason, perhaps trade rivalry, the Miami and Illiniwek confederacies become hostile, although not to the point of warfare. In 1680 the Miami almost joined the Five Nations in an attack upon the Illiniwek but finally didn't.

4784-4830 A.C. (1673-1720's): The Oto Indians gradually move west from Des Moines River, to the Blue River, in Iowa, then cross the Missouri River at the mouth of the Platte. Algonkian pressure probably forced them to move.

4785-4791 A.C. (1674-1680 A.D.): The Westo Indians, living on the Savannah River and armed with guns obtained in Virginia, dominate the interior of South Carolina. The English became their allies and traded with them, as the Westos controlled traffic with the interior. The Westos sold skins, furs and Indian slaves to the English.

4786 A.C. (1675 A.D.): A Spanish campaign was planned against the Apaches (Faraones). First use of the name Faraones as applied to Apaches bordering New Mexico east from the Pecos to El Paso.

4786 A.C. (1675 A.D.): By this date warfare has erupted between the Sioux, on the one hand, and the Muskwakiwuk and Illiniwek, on the other.

4786 A.C. (1675 A.D.): Internal dissension exists among the Chickahominy. The Virginia government orders the Nation to restore the "Great Manguy" to his property and old status. In the same year also the English built a fort near Chickahominy Indian Town landing on Mattaponi River. This fort was probably built to control the movements of the Andastes who were rivals of the Virginians in the fur trade.

4786 A.C. (1675 A.D.): In this year the Five Nations launched an all-out war on the Andastes, in order to destroy this trade rival. It appears also that frontier whites in Maryland and Virginia blamed the Andastes for raids actually carried out by Senecas. In any case, the Andastes were apparently attacked by whites and retreated to the Washington D.C. area where they became involved in more fighting with whites. Broken up, the Andastes split, some going south in Virginia and being destroyed there. Others, in the Pittsburg area, along with Eries, were forced to join the Senecas. A few survived as "Conestogas" living near Lancaster, Pa. until being murdered by the whites in 1763.

4786-4788 A.C. (1675-1677 A.D.): Anglo-Andaste War. The Andaste (Susquehannah), old allies of the English of Maryland and Pennsylvania and enemies of the Five Nations in New York, were gradually forced to retreat southward due to Five Nations attacks. While gathered in a fort on the Potomac the Susquehanna were treacherously attacked by English frontier people from Virginia and Maryland. The Susquehannah then commenced open warfare in Virginia, in alliance with the Occaneechi and other groups.

The Powhatan nations felt threatened by the frontier whites and those under Queen Anne of Pamunkey retreated to new villages in Dragon Swamp at the head of Piankatank River. There the Pamunkey, Chickahominy, Mattaponi, Nansietico, and perhaps other groups hoped to remain neutral in the war. The English were uneasy, however, and ordered Queen Anne to furnish auxiliaries against the Susquehannah. She stated that she had 150 warriors but only wished to furnish a few, as the English had never done anything to compensate for the death of Totopotomoy and his men twenty years before.

In the meantime, Nathaniel Bacon's army of white rabble began slaughtering Indians, including Susquehannahs, Occaneechis, Appomatucks (allies of the English), and Manakins. Then they turned on Queen Anne's Powhatans, making several campaigns into Dragon Swamp and enslaving 45 natives. The Native Americans naturally retaliated with counter-raids, with deaths on both sides.

Bacon was eventually ousted from power and peace was restored but the war was a disaster for the Indians. Many groups lost heavily in population while the Susquehannah were destroyed as a powerful barrier to the expansion of the Five Nations. Thereafter Seneca, Onandaga, Oneida and Cayuga war parties frequented the Piedmont, attacking both whites and Indians. (The Five Nations was especially hostile towards the Catawba-Saponi group of tribes in the North Carolina area

4786 A.C. (1675 A.D.): A new Indian war breaks out in Virginia, with the following background. The Susquehanna (an Iroquoian group) had been steadily retreating southwards from the Susquehanna River due to warfare with the Six Nations. Part of the Susquehannas established a village on the Maryland side of the Potomac, next to a Doeg (Powhatan) village. Both groups were friendly with the English but were being abused. One Thomas Mathews had cheated them at trading and some Doegs and Susquehannas therupon stole some hogs, but were beaten off. Then two of Mathews' servants were killed in retaliation. The English of northern Virginia then got together and raided the Doegs and Susquehannas in Maryland, killing many Indians at peace. The remainder of the natives established a fort farther up the Potomac which, in turn, was attacked by the English. The siege lasted seven weeks, with the whites murdering five or six chief men who came out for a truce. The Indians killed 50 whites and then managed to escape from the fort.

Maryland made peace with the Indians but by January, 1676, the Susquehannas and Doegs moved across into the Virginia piedmont, attacking all along the heads of the rivers. Thirty-six whites were killed along the upper Potomac and Rappahannock and by February many plantations were abandoned. In a twelve month period about 300 whites were killed in all of Virginia.

4786-4787 A.C. (1675-1676 A.D.): After the outbreak of war, the Rappahannocks fled from their towns and white men took up their lands. After the war the Rappahannocks built a fort on the south side of the river, near Piscataway Creek Swamp or Hoskins Creek Swamp.

4786-4787 A.C. (1675-1676 A.D.): The remaining New England tribes - Wampanoags, Nipmuks, Narragansetts and others attempt to halt English expansion but are eventually defeated. Many are enslaved but others flee to New York (to the Mahicans) and to the Abmaki Confederation farther north.

V. The Invaders Consolidate Their Strength: 4788-4874 A.C. (1677-1763 A.D.)

Introduction: In this period the Europeans did not greatly expand the actual territories under their control but they did fill up those areas with larger numbers of people (as in South Carolina, Virginia, Pennsylvania, New England, and Quebec). They also were able to establish outposts

in the interior and succeeded in decimating or weakening many tribes due to the rivalries created by the fur and slave trade. After 1763 (4874 A.C.) the French were eliminated and the English were greatly strengthened. This set the stage for later, rapid expansion.

4788 A.C. (1677 A.D.): The Five Nations begin to seek control of the fur trade of the Ohio country, now that the Andastes were defeated. This year sees attacks launched on the Illiniwek, probably in order to break up their trade with the French. Meanwhile, French traders have been raiding Five Nations' parties to prevent their getting furs.

4787-4788 A.C. (1676-1677 A.D.): Spanish-held pueblos of Las Salinas Senecu, Cuarac, and Chilili (of New Mexico) abandoned as a result of attacks by Apaches. By 1677 (4788 A.C.) Apache hostilities reached the El Paso region.

4788 A.C. (1677 A.D.): Treaty of 1677: The Virginia government and the British Crown both realized that the Powhatan Nations were useful allies and that they had been greatly wronged in the Anglo-Susquehanna War. Therefore, the Treaty of 1677 not only established peace but sought to guarantee all Indian property rights "forever". In addition landless Indians were to have new lands set aside for them.

The treaty apparently set aside the greater part of King William and King and Queen counties for the Powhatans but unfortunately, many whites had already established themselves in that area and were not removed. It would appear, in fact, that none of the violations of the Treaty of 1646 were righted.

The Treaty of 1677 guaranteed a reservation with a diameter of at least three miles in every direction for each Indian town (no whites were to be allowed to settle or farm within three miles of any native town). Unfortunately, a "checker-board" situation probably resulted, with white plantations in between Indian and still-vacant land. This meant that in the years ahead the whites could easily encroach on Native American Property.

Signing the treaty was "Pattanochus, King of Nansaticoes, Nanzemunds, and Portabacchoes." No Rappahannock, Mattapony or Chickahominy leader signed the treaty but they were probably represented by the Queen of Pamunkey.

4788-4789 A.C. (1677-1678 A.D): This era was marked by many Spanish atrocities in retaliation to attacks made by Navajo-Apaches.

4788-4842 A.C. (1677-1731 A.D.): The southern Shawnees gradually leave the Savannah River region and move northwards to western Virginia and Pennsylvania. As early as 1677-1678 (4788-4789 A.C.) some settle on the Susquehanna River in Pennsylvania. In 1694 (4705 A.C) some joined the Mahicans while others joined the Munsee. Some also went west to the Creeks. By 1715 (4826 A.C.) only 233 were left on Savannah River and by 1725 (4836 A.C.) only 30 were there. In 1731 (4842 A.C.) fifty families from the south reached Pennsylvania after having been on the Potomac River for a time.

4790 A.C. (1679 A.D.): Spanish try to convert Lower Creeks (Apalachicola) to Catholicism but the "Emperor" of Coweta blocks the plan.

4791 A.C. (1680 A.D.): English of South Carolina get Westos, Uchizes, and Chiluques (Cherokees) to attack Spanish in Guale.

4791 A.C. (1680 A.D. August 21): The Spanish invaders of New Mexico are forced to flee to El Paso as a result of the well-planned liberation struggle launched by Po-pe and the Tiwa, Tewa, Reres, and Apache people.

4791 A.C. (1680 A.D.): The idea of revolution was being carried into the El Paso area, Nueva Vizcaua, and Sonora. Indian rebellions in these areas were a threat to the Spanish.

4791 A.C. (1680 A.D. September): About 500 Five Nations warriors enter the Illiniwek country. Most of the Illiniwek warriors were away hunting. It is not certain that the Iroquois intended to attack or just to force the Illiniwek into a trade alliance, but after some parleying, fighting did begin. Most of the Illiniwek avoided the battle but the Tamaroa and a few bands were surprised by the Five Nations men and several hundred women and children were captured.

4791-4794 A.C. (1680-1683 A.D.): English of South Carolina decided to destroy their allies, the Westo, in order to get slaves and better access to the interior. Aided by a group of Shawnees, the English killed all but 50 Westos by 1683 (4794 A.C.). Later these survivors joined the Creeks.

4791-4792 A.C. (1680-1681 A.D.): English plan to open trade from South Carolina with the Chisca (Yuchi), Shawnee, and Cowitas (Creeks), as the Westo barrier is removed.

4791-4795 A.C. (1680-1684 A.D.): Spanish control of Guale (coastal Georgia) is shattered by English and Indian attacks. In 1684 (4795 A.C.) the Indians of Guale (Yamasees) rebelled, some going to the Creeks and later moving near the English. The Yamasees began raiding Florida to sell slaves to the English.

4791 A.C. (1680 A.D.): By this date the Ottawa supply the French with two-thirds of the furs received at Quebec. The Potawatomi and other allies of the Ottawa supply the bulk of the rest. The Five Nations are not able to divert this trade to New York.

4791-4800 A.C. (1680-1689 A.D.): A group of Shawnees are visiting among the Miami and Illiniwek, coming from near the Wabash and Ohio. Gradually Shawnees and Ciscas gather at Fort St. Louis in Illinois and are said to have come from the south where they traded with the Spanish. Other Shawnees were apparently on the Cumberland River in Kentucky-Tennessee.

4791 A.C. (1680 A.D. September): Retreating homeward from their attack on the Illiniwek, Five Nations warriors fall upon and butcher two lodges of Miami, taking captives. The Miami pay 3,000 beaver to recover

the prisoners but then the Iroquois keep them anyway. The Five Nations were hostile towards the Miami for trading with the French.

4791 A.C. (1680's A.D.): All of the plains Athapascans were probably in possession of horses.

4791 A.C. (1680's A.D.): The English ask the Mattapony to unite with the Moratticos (and Rappahannocks probably) so they could defend themselves from the Seneca.

4791-4792 A.C. (1680-1681 A.D. winter): La Salle winters among the Miami at the mouth of St. Joseph River. Among the Miami were some Mahicans led by Nanagoucy, recent arrivals from east of the Hudson River. Nanagoucy proposes the creation of a confederacy of western tribes to resist the Five Nations, offers to undertake the organization of such a confederacy, and says more eastern Algonkians would gladly join. The Miami say they support the idea, however, they are not anxious to begin war with the Five Nations and also keep secret talks with the Iroquois.

4792 A.C. (1681 A.D.): Spanish soldiers and priests try to get a foothold among Lower Creeks but are blocked by Creek hostility. A few Creeks are converted, however, and move south nearer to the Spanish.

4792 A.C. (1681 A.D. December 6): Spanish reached Isleta and forced the Piros and Tewas to surrender.

4792 A.C. (1681 A.D.): Some hostile Apache groups did make peace with the Pueblo Indians, but there were still many enemies in both groups.

4792-4793 A.C. (1681-1682 A.D.): Nanagoucy, a Mahican leader, travels among the tribes of the Ohio country, advocating an inter-tribal confederacy. The French support the idea and by 1683 (4794 A.C.) three hundred lodges of Illiniwek, Miami, and Shawnee are gathered on the Illinois River near a fort the French were erecting. Soon there were 1200 Illiniwek, 1300 Miami, 500 Wea, 300 Kilatica, 200 Shawnee, 100 Pepikokia, 150 Piankeshaw, and 70 Ouabona (Wappano or easterners, probably Mahicans).

4792 A.C. (1681 A.D. spring): The Five Nations sends an embassy to persuade the Miami to join their alliance, but the Miami remain aloof because of the attack of the previous September and because of the presence of La Salle in the Miami village.

4793 A.C. (1682 A.D.): By this date the Oto and Pawnee Indians tell the French that the Plains Apaches to their west have horses and are fighting them on horseback.

4793 A.C. (1682 A.D.): Conversion to Christianity does not give freedom to Indian, Mulatto or Negro slaves in Virginia.

4793 A.C. (1682 A.D.): Opatas of Sonora (New Spain) rebelled twice but were put down both times.

4793 A.C. (1682 A.D.): Gila River Apaches, the Jacomes and other Athapaskan groups begin to raid Sonora.

4794 A.C. (1683 A.D.): Because of Seneca attacks the Rappahannocks were asked by the English to join with the Nanzatticos (who were willing) or to move to the new Rappahannock fort. A sloop and a boat were made ready in 1684 to move the Rappahannocks thrity-five miles up the river. It appears that the Rappahannocks moved to the Nanzattico fort which was on the north side of the river, across from the Portobagos. This latter may have also united the Nanzatticos at a latter date.

4794 A.C. (1683 A.D.): The Five Nations send an army to attack Mackinac but the French, Ottawas, Potawatomis, Wyandots, etc., are so strongly entrenched that the Iroquois are forced to retire with only the capture of five Wyandot scouts.

4794-4801 A.C. (1683-1690's A.D.): The Shawnee of the Savannah River dominate trade with South Carolina, getting guns in exchange for furs and slaves. The Shawnee got their slaves by raiding the Winyah, Appomatox, Cherokee, and Chatot peoples.

4795 A.C. (1684 A.D. March): The Five Nations sends an army against the Illiniwek and other Algonkian allies and French at Fort St. Louis on the Illinois River. The Iroquois are forced to retreat with considerable loss after a six-day seige. This marked the end of Iroquois efforts to gain a monopoly over the northern and western fur trade.

4795 A.C. (1684 A.D.): The Ottawa and other northern tribes reject a proposed alliance with the Five Nations, even though the English trade goods offered by the Iroquois were lower-priced than those of the French. The Ottawas and their friends were afraid of what would happen once the Iroquois controlled the trade.

4795 A.C. (1684 A.D. May 6, 1684): Janos and Sumas of the Mission Nuestra Senora de la Soledad (in Janos, Chihuahua) rebelled.

4795 A.C. (1684 A.D. December): Peace was made with 2,000 Indians at Ojo Caliente because of severe Spanish campaigns against them. But many of the Manso, Sumas, and Conchos continued fighting.

4795-4799 A.C. (1684-1688 A.D.): A shift in Five Nations policy occurs, thanks to defeats in the west. The Mohawks realize first that the English at Albany are taking advantage of them and that they need peace and opportunity to trade with the French. In 1687 (4798 A.C.) the Seneca are defeated by the French and the Mohawks do not lift a hand. In 1688 (4799 A.C.) the Onondaga, Oneida, and Cayuga sign a treaty in Montreal guaranteeing Five Nations neutrality. Thereafter the Five Nations tries to balance the British against the French and vice-versa.

4796 A.C. (1685 A.D.): Chickahominy, Pamunkey, and Mattaponi leaders attended the Albany conference designed to halt Five Nations raids into Virginia.

4796-4797 A.C. (1685-1686 A.D.): English traders gain influence in the main Lower Creek towns of Coweta and Kasihta. Because of the English trade, the Spanish burned some of their towns on the middle Chattahoochee River.

4797 A.C. (1686 A.D.): Spaniards, aided by Timucua and mulatto allies, attack South Carolina, destroying a Scottish settlement.

4797-4798 A.C. (1686-1687 A.D.): A Spanish expedition to the Upper Creeks finds a recently arrived settlements of Alabamas, Shawnees, Appalachees and others who allegedly were retreating from wars with the Choctaw, Chichimecos (Westos?), Yuchis, and English.

4799 A.C. (1688 A.D.): Wars between the Indians and the Spanish were ranging from Sonora to Coahuila and at the same time the French penetrated into Texas.

4799 A.C. (1688 A.D.): Pima Indians were in full revolt because of slave raids by the soldiers of Sinaloa to obtain help in the silver mines in that area.

4800 A.C. (1689 A.D. April): The Taraumaras and the Conchos Indians joined the revolt in Sonora and Casa Crandes.

4800-4802 A.C. (1689-1691 A.D.): Spanish establish a fort among the Lower Creeks but the Creeks migrate eastward to the Ocmulgee River to be closer to the English traders.

4811 A.C. (1690 A.D.): English open up regular trade from South Carolina to the Cherokees, but the trade with the Shawnees, Creeks, Yuchi, and Yamasee is considered more lucrative at first.

4801-4816 A.C. (1690-1705 A.D.): It is evident from the writing of Englishmen that the Powhatans still preserved their native heritage virtually intact at this time. The old housing styles, the ancient religion, dress styles, ceremonies, language, et cetera, were all still functioning. In other words, the Powhatans may have been militarily defeated but they were not yet psychologically defeated.

4801-4811 A.C. (1690-1700 A.D.): All during this period white settlers were seeking to acquire Indian lands "by hook or crook". The Virginia government wanted to break the Treaty of 1677 but in 1700 the British Crown said no. None-the-less, the Virginia whites went on ahead anyway, forming new counties in 1702 and acquiring native lands. The Virginia government occassionally sought to end notorious abuses, as when (in 1690) whites were ordered to get off the Chickahominy Reservation.

4801-4826 A.C. (1690-1715 A.D.): Alliance and trade between Lower Creeks and English. Creeks raid Spanish and other tribes to get slaves to sell to English. The Yamasees also were allies of the English, frequently raiding Florida.

4801-4830 A.C. (1690-1720's A.D.): Formerly dominant on the High Plains, the Apaches now began to suffer defeats due to two factors: First their eastern enemies (Panis, Skidis, Wichitas, and other Caddoans) were getting guns from the French; second, the Utes and Comanches were attacking them from the west and northwest.

4801-4887 A.C. (1690-1776 A.D.): The use of the horse by Indians gradually spreads from northwestern Sonora (1690's)(4801 A.C.) to the Papagos-Pimas of Arizona (1700), to the Colorado River (1744-1770's) and to the Southern California Desert (1774-1776).

4803-4805 A.C. (1692-1694 A.D.): The Shawnee make peace with the Five Nations, apparently ending a long period of intermittent warfare.

4806 A.C. (1695 A.D.): Chingcabee, Ojibwa chief, went to Quebec and asked Count Frontenac for help against the Sauk and Fox Indians.

4803-4805 A.C. (1692-1694 A.D.): New York Dutch and English traders join a group of Shawnees and return with the latter to the Ohio Valley. They had some trouble with the Miami but in August 1694 (4805 A.C.) furs were brought in. Several hundred Shawnee then settled with the Munsee between the Delaware and Hudson rivers. These Shawnee were welcomed as "grandsons" by the Delaware and were at peace now with the Five Nations.

4809-4886 A.C. (1698-1775 A.D.): Navajo archaeological sites show heavy Pueblo Indian influence, probably due to Pueblo refugees living among them.

4802 A.C. (1691 A.D.): Europeans went north from Turicachi to the Gila River and found Apaches living on it's banks. Two men were killed trying to escape, and twenty-three women and children were taken captive.

4802 A.C. (1691 A.D.): The El Paso Mansos were at peace and in Sonora peace was arranged with the Seris, Sobas, some Pimas.

4802 A.C. (1691 A.D.): English persons marrying Indians, Negroes, or Mullatoes to be banished from Virginia.

4802 A.C. (1691 A.D.): The Chickahominy, for unknown reasons, exchange their south-of-Mattaponi lands for lands on the north side of the river in King and Queen Country.

4803 A.C. (1692 A.D.): Salinero Apaches were close friends to the Zunis. It is thought they later may have been absorbed by the Navajo since by 1770's (4881's A.C.) they (Navajo) were living in the Zuni area.

4803 A.C. (1692 A.D.): The Tewas, Tanos, and Picuris made a truce with Vargas at Santa Fe, New Mexico.

4803 A.C. (1692 A.D.): The Athapascans and the Pueblo Indians were friendly toward each other.

4803-4805 A.C. (1692-1624 A.D.): English traders are said to have provoked warfare between the Chickasaw and Choctaws in order to better acquire slaves from both sides. The Chickasaw, however, became the main English allies and, with guns, began to be extremely aggressive against their neighbors.

4803-4810 A.C. (1692-1699 A.D.): English traders from South Carolina gain temporary control of the Indian trade throughout Georgia, Tennessee, Alabama, and Mississippi and even reach to Arkansas. They stimulated warfare to acquire slaves.

4804 A.C. (1693 A.D.): Mobila Indians retire inland from Mobile Bay to better trade with the English.

4804 A.C. (1693 A.D.): The Shawnee of Savannah River raid the Cherokees.

4804-4808 A.C. (1693-1697 A.D.): The Sobaipuris Indians (Pimas) of the San Pedro River were pressured by the Spanish into fighting the Apaches formerly their friends and allies. This led to the Pimas vacating their land in 1762-1763 (4873-4874 A.C.) because of Apache hostilities.

4805 A.C. (1694 A.D.): The Chickahominy complain that the land in King and Queen County is "so poor that it will no longer bring them Corn to Eat...They therefore pray for a Tract of Land called Quaynohomock that lye's over against them in Pamunkey Neck, not improved and formerly theirs..." The grant was approved but in 1695 (4806 A.C.) Roger Mallory exchanged 2,000 acres of his land for the new reservation which, it was later revealed, had 6,160 acres.

4807 A.C. (1696 A.D.): A white man is wounded by Indians in St. Peter's Parish, Virginia.

4807 A.C. (1696 A.D.): The Hopis, Zunis, Utes and Apaches were banding together to help the Navajo and Pueblo Indians expel the Spaniards.

4807 A.C. (1696 A.D. June 3): A revolt by the Navajo Apache and Tewa spreads to the Pueblo of the Keres of Cochiti.

4808 A.C. (1697 A.D.): The Episcopalian minister of St. Peter's Parish (New Kent and James City counties, including then King William) writes that "our Indians, who indeed, though illiterate and ignorant, have the best secrets and any Physician in Europe might have. They have taught me how to cure any intermittent fever in three day's time (etc.).

4809 A.C. (1698 A.D. March 30): Five hundred - six hundred Athapascans attacked a Sobaipuri Pueblo in the vicinity of Quiburi and were victorious. Then the Sobaipuri rose and won. Because of this defeat, the Janos and Sumas made peace at Janos and El Paso. Later the Jocomes wanted peace.

4809 A.C. (1698 A.D. October): The Janos, Sumas, Manos, and Jocome Apaches all wanted peace at Janos, with this the Great Southwestern Revolt was dead.

4809 A.C. (1698 A.D.): A survey of the Indian areas was ordered and the House of Burgesses resolved "That it is the opinion of this house that ye Chickahominy Indians ought to have and Enjoy the Same Privil-edges & immunityes ye Pamunkey Inds doe. Resolved...that according to the Articles of Peace made the 29th Day of May, 1677 the Chickahominy Indians have their land laid out in Pamunkey Neck between the two Her-ring creeks...

Resolved That it is the Opinion of this house that the Chickahom-iny Indians ought after their land is laid out actually to live upon the same."

But whites rapidly moved onto the land and Drammaco, "chief Munguy and Ruler of the Chickahominy Indians" raised questions about getting enough land. Various counter-claims were ironed out, apparently by 1702 (4813 A.C.). This reservation was probably on the south side of Mattapony River, near Ayletts.

4810 A.C. (1699 A.D. May): The Acolapissa of the Pearl River, west of Biloxi, were glad to become allies of the French as they had just been raided by 2 Englishmen and 200 Chickasaws.

4810 A.C. (1699 A.D. Fall): The Choctaws quarrel with the English because the latter are buying Choctaw slaves captured by other tribes.

4810-4813 A.C. (1699-1702 A.D.): French try to get a foothold in the South, with posts at Biloxi (1699 A.D., 4801 A.C.) and Mobile (1702 A.D., 4813 A.C.). The tribes who were being attacked by English, Creeks and Chickasaws were glad to have French help.

4811 A.C. (1700 A.D. February): English traders at the mouth of the Arkansas River persuade the Quapaw to raid the Chakchiuma to acquire slaves to sell.

4811 A.C. (1700 A.D. September): A delegation of Choctaws and Mobilas ask the French to help them against the Chickasaws. French-Choctaw alliance commences at this time.

4810 A.C. (1699 A.D): A visitor to the Chickahominy town on the upper Mattaponi found about 11 bark houses. In that same year the Powhatan tribes made wampum belts to arrange a treaty with the Indians of the Ohio Country but Virginia government stopped them.

4811-4835 A.C. (1700-1724 A.D.): In alliance with the Utes, the Neuma (Comanches) begin to raid Apaches, Pueblos, and Spaniards in northern New Mexico. The Neuma also begin to push out onto the Plains in Wyoming and towards Denver, probably gradually splitting the Apaches of the Plains into a northern (Kiowa Apache) and southern (Jicarilla-Lipan) division. In 1724 the Utes and Comanches became enemies and the former allied themselves with the Jicarilla Apaches.

4811's A.C. (1700's A.D.): Hopis had been trading with Sobaipuris but they fought and most of the Hopis were killed. The Hopis escaped through Western Apache lands and the Apaches were in league against the Pimas and with the Hopi.

4811 A.C. (1700 A.D. February): English traders at the mouth of the Arkansas River persuade the Quapaw to raid the Chakchiuma to acquire slaves to sell.

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4811-4861 A.C. (1700-1750 A.D.): Many northern Powhatan Indians, called "Conoys" or "Kanawas" (from an Iroquois name) moved north to join the Six Nations or west with the Shawnees and Delawares. No doubt, many Rappahannocks joined their Patawomeck, Piscataway, and Patuxent relatives in this movement. Others stayed behind in King and Queen County to become the ancestors of the modern Rappahannock Tribe.

4813 A.C. (1702 A.D.): The Secretary of Virginia states that the Chickahominy have thirty men (the Pamunkey had 50). This represents a 50% decline from 1669, but possibly some were counted among the Pamunkey. In 1705 a Virginia writer stated that the Chickahominy had only 16 warriors, but were increasing in population. It is probable that the decline from 30 to 16 in three years was due to internal dissension.

4813 A.C. (1702 A.D.): Spanish soldiers and Apalache allies from Florida missions try to invade Creek country to retaliate for raids but are badly defeated by the English and the Creeks. The Creeks had guns, the Apalaches only bows.

4813 A.C. (1702 A.D.): French send messages to the Illinois to get them to stop war against the Shawnee whom the French hope to settle near Mobile or on the Mississippi.

4813 A.C. (1702 A.D. March): French try to get Chickasaw and Choctaw to make peace, as the Choctaw had lost 1800 persons killed and 500 enslaved in 8 to 10 years. The Chickasaws had lost about 800 killed, all to make the English rich. Chickasaws agree to peace, as do the Illinois, Alabamas and other tribes.

4813 A.C. (1702 A.D. September): 500 English and 300 Indians attack St. Augustine area, destroying missions and persuading the Yoa to become pro-English. The Spaniards recover St. Augustine, but their strength is weakened.

4813-4814 A.C. (1702-1703 A.D.): Last Yamasse group, the Yoas, abandon Guale coast to join other Yamasses near Savannah River. This left area from St. Augustine north to Savannah virtually depopulated.

4814 A.C. (1703 A.D.): English persuade Upper Creeks to resume their English alliance and to break with the French.

4814-4823 A.C. (1703-1712 A.D.): Spurred on by the English, the Upper Creeks and Alabamas go to war against the French and their allies (Mobilas, Choctaws, etc.). The war yields slaves for the English, but the latter's real goal is to conquer the whole south.

4815 A.C. (1704 A.D.): Conditions deteriorated for Indians in Virginia, due in part to Tuscarora intrusion into the Piedmont (from North Carolina), and white fears of the Tuscarora. The Nansieticos of Richmond County rose up and killed some whites and 50 Indians were immediately rounded up. Other Indians were warned to stay in their towns. In this same year Powhatan representatives and Tuscaroras went to Albany for talks with the Five Nations.

4815 A.C. (1704 A.D.): Internal troubles arose among the Chickahominy, probably due to the intrigues of nearby white landowners. The evidence which exists is as follows: 1) Anthony, one of the "great men and Rulers" of the Chickahominy stated that some of the people had made plans to sell their lands. These plans may have originated with whites. 2) Two Chickahominy men, James Mush and Cuscohunk, were arrested for burning the cabin, splitting the canoe, and cutting down the fruit trees of Tom Perry, one of the "great men" of the Nation. They also apparently threatened to "go to the Senecas" for allies if necessary. 3) Drammaco, a mangai, was thrown out of the village and had his wife beaten by Tom Perry in retaliation. 4) A month later Drammaco stated that several cabins had been burned and that "most of the said Nation have been obliged to flee to the Pamunkey Indians for succor." The Queen of Pamunkey apparently supported Drammaco. 5) The House of Burgesses decided to leave the matter alone, as the Indians "have Provisions amongst them for punishing any that shall offend against their Laws or Rules."

4815 A.C. (1704 A.D. January): English and 1000 Creek allies fall upon Apalache, taking village after village and destroying many Spanish missions. Many Apalaches were killed, 325 men were enslaved plus many women and children, and 1300 Apalaches "agreed" to move to Savannah River to live under the English. Only 300 Indians were left in Apalache.

4815-4816 A.C. (1704-1705 A.D.): English traders get back in among the Chickasaw, thanks in part to a band of Chickasaw living among the Upper Creeks. The English buy Taensa slaves from the Chickasaw. Then in 1705 the Chickasaw enslave a Choctaw family and the Choctaw retaliate.

4816 A.C. (1705 A.D.): The Virginia Assembly adopted new boundaries for Indians in King William County, recognizing thereby white encroachment.

4816 A.C. (1705 A.D.): A great force of English and Indian allies (Creeks mostly) raid the Choctaw for slaves. Villages and fields were destroyed and many prisoners carried away.

4816 A.C. (1705 A.D.): The Virginia Assembly re-enacted and enacted some racist laws. Indians were not to be allowed to vote, hold public office, to testify in court as witnesses, or to carry weapons dangerous to the English. Indian rights to gather wild food on English lands (guaranteed by the Treaty of 1677) were restricted. Indian lands could not be sold except that the white "purchaser" was to pay only a very light fine (of 10 shillings per acre) and many whites were exempted by name. (This law actually had the effect of setting aside part of the Treaty of 1677 and made it easier for whites to acquire Indian lands.)

The Assembly also prohibited Indians, Negros and Mulattoes from having Christian servants and the white Christian servants of any person who married an Indian, Negro or Mulatto were automatically freed of all obligations to service. The term "mulatto" was held to apply to persons of one-half Indian, one-half white descent.

4816 A.C. (1705 A.D.): The Upper and Lower Creeks and the Alabamas enter into a firm alliance with the English, ratified by all of the major towns.

4817 A.C. (1706 A.D.): An Englishman was paid for transporting the Nanzatico Indians through Essex to King and Queen County. "Doubtless the Rappapannocks and Portobagos who had joined the Nanzatticoes were included in the movement." Thus the combined Rappahannock-Nanzatico-Potopasco-Moratico group came to live in King and Queen County, perhaps along with a few Doegs, Mattaponies, and Chickahominies.

4817 A.C. (1706 A.D.): The Pamunkey complained that the English were bringing liquor into their town. This was illegal but done anyway.

4817 A.C. (1706 A.D. January - March): Choctaw and Chickasaw come together to smoke the Calumet at Mobile (January) but by March the English traders had persuaded the Chickasaw to make a night raid on a Choctaw village, carrying off 150 captives.

4817-4819 A.C. (1706-1708 A.D.): English and their Creek-Yamasee allies make continual raids on the weaker tribes to the south and west, forcing the Apalache, Tawasa and Chatot to flee to Mobile. The Mobila and Tohome were also attacked. In 1706 the Taensa and Tunica were forced to move nearer to the mouth of the Mississippi by slave raids.

4817-4820 A.C. (1706-1709 A.D.): The English and their allies (mostly Creeks and Yamasees) raid north central Florida, destroying the Timucua missions. Florida between St. Augustine and Apalache was devastated, most Timucuas being either killed or enslaved. The Tocobogga, south of Apalache, were also destroyed in 1709 (4820 A.C.).

4818 A.C.((1707 A.D.): English of South Carolina and Talapoosa allies (Creeks) raid the Spanish fort at Pensacola, killing 11 Spaniards, capturing 15, and carrying off a dozen slaves.

4818 A.C. (1707 A.D.): The enslaving of free Indians, the sale of liquor to Indians, and the sale of arms to hostile Indians are outlawed by South Carolina.

4819 A.C. (1708 A.D.): South Carolina has 1,400 Indian slaves in captivity as well as 2,900 Blacks. The colony had 5,280 free persons, including "tributary" Indians.

4819 A.C. (1708 A.D.): English of South Carolina make peace with Choctaws, Yazoo, Arkansas (Quapaw), Towima, Natchez, and Kovoa, giving them lots of presents. Object is to destroy the French in the South.

4821 A.C. (1710 A.D.): An Indian slave and a Black slave jointly planned a rebellion against white exploitation, but unfortunately the freedom plan was discovered. The Assembly promptly passed laws preventing Indians from making war, taking up arms, or carrying weapons.

4822 A.C. (1711 A.D.): Tom Perry, on behalf of himself and the other great men of the Chickahominy, protested that Roger Mallory was asserting that he had purchased Chickahominy lands from Trabbaco (Drammaco?). Mallory was threatening them with expulsion. (The land had been acquired in an exchange with Mallory's father.)

4822 A.C. (1711 A.D.): The English decided to establish a "college" (Elementary school) for Indian youth (for Anglicization and Christianization). Each tribe was forced to contribute young men as "hostages". the Pamunkey giving two and the Chickahominy one. In 1714 the governor persuaded all of the local Indians to allow their children to be Christianized.

4822 A.C. (1711 A.D. May): English get Chickasaw-Choctaw warfare started again. English plan a major expedition to destroy the Choctaw forever. In the Fall 1300 Creeks, 200 Chickasaws and some English rampaged through the Choctaw lands, killing 80 and taking 130 captives.

4822-4825 A.C. (1711-1713 A.D.): Anglo-Tuscarora War. Uneasiness is created in Virginia as the Tuscarora and their allies fight in North Carolina against white aggression and then retreat northwards into Virginia. (Small groups of Tuscarora continued to move north through the Piedmont for several generations. They were later joined by some Saponi, Tutelo, and perhaps others. All went to the Five Nations. Also during the 1720's many Shawnee moved through the Piedmont, going from Carolina to Pennsylvania.)

4824 A.C. (1712 A.D.): Rev. Francis Le Jau reports from South Carolina that the Yamasee wanted missionaries but that the English traders do not want clergymen around. The traders promote perpetual wars in order to get slaves, "and what slaves! poor women and children; for the men taken prisoners are burnt most barbarously."

4813 A.C. (1712 A.D.): French are able to break the English dominance of the Southern Indian trade temporarily by making peace with the Alabamas and Abihkas.

4823 A.C. (1712 A.D. January - April): Col. John Barnwell leads 30 English and several hundred Yamasees, Congarees, Waxhaws, and Saraws against the Tuscarora, marching from South Carolina to aid the whites of North Carolina. All of the Indian allies deserted with spoils after the first victories but the Yamasees remained with Barnwell. A truce was finally arranged with the Tuscarora.

4824 A.C. (1713 A.D.): French and English meet with Choctaws, Cherokees and other tribes, trying to win them over, gain their trade, etc.

4824 A.C. (1713 A.D. March): A new South Carolina army, including Creeks, Cherokees, and Catawbas, attacks the Tuscarora in North Carolina. On March 20 they stormed Nooherooka, losing 57 men. The army captured 392 Tuscaroras and took 192 scalps. Many Tuscarora were burned alive in their fort. The English' Indian allies left quickly to sell their slaves. The defeated Tuscarora mostly began to move north very shortly.

4824-4826 A.C. (1713-1715 A.D.): English try desperately to expand from South Carolina to the Mississippi by winning control of the Indian trade. Posts established and trading with Chickasaws, Creeks, Illinois, and Louisiana Indians carried on.

4825 A.C. (1714 A.D. April): A dozen Englishmen and 2,000 Alabamas, Abihkas, Talapoosas and Chickasaws invade Choctaw country to force the Choctaws to join the English alliance. The Yazoo and Natchez were already pro-English.

4825-4826 A.C. (1714-1715 A.D.): The Shawnee of the Cumberland River, with a village at Nashville, are at war with the Cherokee and Chickasaw. In 1715 they were defeated and retreated northwards towards the Ohio River.

4826 A.C. (1715 A.D.): By this date the English of Charleston had won control over the Southern Indian trade (with the Catawbas, Cherokees and tribes to the south and west), driving the English of Virginia virtually out of the business.

4826 A.C. (1715 A.D. April 15): The great revolt of the Southern Indians against the English begins, when the Yamasee kill all of the traders among them. The same was also done by the Creeks simultaneously. This rebellion was caused by general resentment of English economic exploitation as well as by a fear of English agricultural expansion. Involved were the Creeks, Yuchi, Shawnee, Apalache, Yamasee, Catawba, Saraw, Congarees, Waccamaw, Santee, Cape Fears and others. The Cherokee vacillated and the Chickasaws remained pro-English.

4826 A.C. (1715 A.D. October-November): A large Cherokee delegation visits the English at Charleston. The spokesmen said that the Cherokee were willing to help the English against the Creeks, Shawnees, and Apalaches. They were to meet at Shawnee Town for a concerted attack, in November, but the Cherokee didn't appear.

4826 A.C. (1715-1716 A.D.): A 300 man English army marches into the Cherokee country to see why the Cherokees haven't joined them against the Creeks. Creek emisarries had almost won the Cherokee over to their

side but now the Cherokees join the English. But most of the Cherokees only want to attack the Shawnee, Yuchi, and Apalache. The Yamasee were "his ancient People", said a Cherokee religious leader, and the Creeks were ready for peace. But the Overhill Cherokees were anxious to attack the Creeks to get slaves to buy trade goods with. Creeks and Yamasses arrived among the Cherokees but their object was still to kill the English. The pro-English faction among the Cherokees then killed all of the visiting Creeks and Yamasees.

4826-4827 A.C. (1715-1716 A.D.): Great revolt of Southern tribes severely damages South Carolina, but Carolinians retaliate, arming Negro slaves and Indian tributaries. The Yamasees and Apalaches are forced to retreat south from Savannah River towards their old homes near St. Augustine and Apalache. (From them, in part, stem the later Seminole.)

4827 A.C. (1716 A.D.): The Catawbas and their meighbors make peace with the English.

4827 A.C. (1716 A.D.): The Lower Creeks abandon their villages near Ochese Creek and Ocmulgee River and retreat westwards to the places where they had lived before 1690 A.D.(4801 A.C.).

4827 A.C. (1716 A.D.): The Ocheese Creek Indians (Creeks), Cowetas, Savanas (Shawnees), Hogologes (Yuchis), Oconees, Apalachees and several small groups moved to the Chattahoochee River. They had about 1,000 warriors. Gradually this mixed group of Muskogi and non-Muskogi speaking Indians consolidated the Creek Confederacy.

4828 A.C. (1717 A.D.): Seven Creek and Apalache chiefs go from Pensacola to Mexico City to meet the viceroy and firm up an alliance with Spain. At the same time the French build a fort among the Alabamas, at the junction of the Coosa and Talapoosa rivers.

4828 A.C. (1717 A.D.): The Creeks and the English make peace, although not with enthusiasm on either side.

4828-4829 A.C. (1717-1718 A.D.): The English, the French and the Spanish are all trying to win over the Creek Confederacy and secure its trade. The Creeks are split into factions, including a neutralist one. (Some Apalaches move south in 1718 A.D. (4829 A.C.) to their old lands on Apalache River to be nearer the Spanish.) "Emperor Brim" of Coweta sought to keep the Creeks from being dominated by any European group and was successful. Thus, henceforth, the Creeks became a powerful independent force, using balance of power principles.

4828-4838 A.C. (1717-1727 A.D.): During these years raiding occurs between the Creeks, on the one hand, and the Cherokees, on the other. The English try to trade with both, and even desire to see the Indians kill each other, so long as the trade is not endangered. In March 1726 a Cherokee-Chickasaw army attacked the Creeks. Finally on Jan. 26, 1727 the Creeks and Cherokees make peace at Charleston.

4828-4838 A.C. (1717-1727 A.D.): The Yamasees, now in Florida, keep up their war against the English in South Carolina. Some Lower Creeks aid them but Upper Creeks are occasionally persuaded by the English to raid the Yamasees. For a time, in 1726 (4837 A.C.), the Upper Creeks were pro-Yamasee and almost broke away from the English but that did not occur.

4829 A.C. (1718 A.D.): The Chipeweyan Tinneh were living on Peace River, Lake Athabasca and Great Slave Lake. They were attacked by the Iyiniwek (Cree) but held their own. The Chipeweyan made contact with traders and some moved to Churchill River waters, others went to Fort Prince of Wales.

4829 A.C. (1718 A.D.): The Chickahominy in Virginia complained that Thomas and Roger Mallory were claiming title to Indian land. These lands, on the Mattaponi adjacent to Roger Mallory's plantation, were purchased back from Mallory by the Chickahominy in exchange for 3,000 acres, which the Mallorys had since sold. The Mallorys "daily threaten" the Native Americans with being "turned out." In fact, the Mallorys had already sold part of the native's land to one John Querles "who hath turned the petitioners out of possession thereof." An investigation was ordered.

4831 A.C. (1720 A.D. August 13): A Spanish army under Villasur is wiped out by Pawnees and Otos on the Platte River; and Spanish invasion of the Plains is prevented.

4831 A.C. (1720 A.D.): The Chickasaw attack a French trader and go to war, allegedly at the instigation of the English. The French recruited the Choctaws as allies and got the Alabamas to stay neutral. The Chickasaws attacked the Yazoo and Koroa towns, while the Natchez joined them.

4833 A.C. (1722 A.D.): At a conference in Albany the Five Nations promises to cease attacking the Chickahominy, Pamunkey and other Virginia groups. (There is no evidence that the Powhatans were actually being bothered.) The Pamunkey claimed 200 persons (or men); the Chickahominy claimed 60 persons (or men).

4833-4837 A.C. (1722-1726 A.D.): Indian slaves were still being held in St. Peter's Parish (New Kent-James City counties in Virginia). In 1722 (4833 A.C.) "Charles and Indian belonging to Captn Goodrich Lightfoot died." In 1723 (4834 A.C.) "Indian Will, a slave belonging to Mr. Ebenezer Adams dyed." In 1726 "Enos Indian" died at Robert Moore's. In the same parish lived an "Indian Ross" in 1703 (4814 A.C.).

4834 A.C. (1723 A.D.): In Virginia all Indians, Mulattoes, and Negros over age 16, male or female, bond or free, declared tithable (taxable). This may have forced many Indians to sell their land, in order to pay taxes. (White women were not tithable.) Indians were again prohibited from voting.

4834-4835 A.C. (1723-1724 A.D.): The Choctaws stage a large assault on the Chickasaws, killing 400 of the latter and destroying their largest town. As a result, a small band of Chickasaws moved to the Savannah River on the border of South Carolina, where they fought against the Yamasee. Others went to the Creeks and Cherokees. In 1724, however, the main Chickasaw Nation made peace with the French and Choctaws.

4836-4839 A.C. (1725-1728 A.D.): The Plains Apaches of the Arkansas River region regain some strength due to French trade and make peace with their eastern neighbors.

4837-4838 A.C. (1726-1727 A.D.): Yamasees from St. Augustine, Lower Creeks under Cherokeeleechee, and free Blacks in Florida combine to step up raids on South Carolina.

4838 A.C. (1727 A.D.): The office of "Interpreter" was abolished for the Pamunkey and Chickahominy, thus indicating that most now spoke at least some English. In this same year the Nottoway were said to be the only Indian group of "any consequence" in Virginia, with 200 people. The other groups had either moved, been destroyed or decimated by disease.

4838-4841 A.C. (1727-1730 A.D.): Many Cherokees wish to make peace with the northern Indians (Miamis, Shawnees, etc.) but the English try to prevent it. In 1730, the English take six Cherokees to London in order to influence them. The Cherokees created a tremendous sensation and they were given a "royal" welcome. The visitors were cajoled into signing a treaty which placed the Cherokee under British sovereignty.

4839 A.C. (1728 A.D.): The English of South Caroline make an effort to break up the growing Yamassee-Lower Creek threat. On March 9, an English army attacks two Yamasee villages at St. Augustine, destroying one. Meanwhile, an English delegation helps to placate the Lower Creeks.

4840 A.C. (1729 A.D.): The Natchez, together with the Chickasaw and some Choctaws, plan the destruction of the French in Louisiana. The French at Natchez were wiped out but the Natchez in turn were enslaved or driven away. The Choctaw remained pro-French but the Chickasaw continued to fight, disrupting French trade. Some Natchez took refuge in South Carolina.

4841-4861 A.C. (1730-1750 A.D.): The Plains Apaches, attacked from the east by the Caddoans and from the northwest by the Comanches, begin to retreat southwards. By 1750 (4861 A.C.) the area north of the Canadian River is in Comanche hands and Comanche raids are extending farther south. Only one group, the Kiowa Apache, remain on the central plains (in the Black Hills region).

4861-4870 A.C. (1735-1759 A.D.): Many Shawnees settled among the Creeks. Most were in favor of a pan-Indian confederacy. In 1754 (4865 A.C.), they became pro-French. In 1759 (4870 A.C.) they left the Creeks because the latter had become pro-English. The Shawnees went north to the Ohio River.

4850 A.C. (1739 A.D.): By this date the Arikara have moved north to South Dakota and have become separated from their close relatives, the Skidi, who had settled on Loup River, Nebraska.

4853 A.C. (1742 A.D.): Many Indians rebelled in the Eastern Shore counties of Virginia. This may be related to the fact that in 1748 many Nanticoke joined the Five Nations in New York, while the Nottoway raided in the Carolinas and joined the Cherokee.

4856-4859 A.C. (1745-1748 A.D.): The Shawnees were trying to establish an all-Indian confederation in the Mississippi Valley. The purpose was to stop inter-tribal warfare and strengthen the Indian position. In Feb. 1746 (4857 A.C.) Shawnee, Wea, and Miami representatives visited the Creeks.

4859 A.C. (1748 A.D.): A Virginia Indian, "Indian John", is mentioned in a will as a white man's slave.

4861 A.C. (1750 A.D.): The last battle between Iroquois and Ojibwas took place on Lake Superior.

4861 A.C. (1750 A.D.): The Pecos, goaded by Comanche raids, are said to have sent all of their men out onto the plains to attack their enemies. They were allegedly ambushed and almost all killed.

4861-4871 A.C. (1750-1760 A.D.): Aided by an alliance with the Caddoans of the Red River of the South (Tawehash, etc.) and French arms obtained through them, the Comanches drive the Apaches from northwest Texas. In 1755 (4867 A.C.) the Comanches and Cadoans destroyed San Saba, a mission established by the Spaniards for the Apaches.

4861-4961 A.C. (1750-1850 A.D.): In Virginia, the Chickahominy, now without a reservation, broke up into several groups. Some apparently joined the Pamunkey, Mattaponi and other tribes. Others remained near Upper Mattaponi River as squatters on their old lands, becoming the ancestors of the modern Upper Mattaponi Band. Still others began moving southwards to the banks of the Chickahominy River in their ancient homeland. There they lived in undesireable areas or on vacant land, living chiefly from a fishing and hunting economy. In 1768-9 and 1781-2, in reports about Virginia, only the Pamunkey, Mattaponi and Eastern Shore Indians are mentioned as still existing.

4862 A.C. (1751 A.D.): The Ootams of the Caborca-Sonoitac region revolted, but were defeated in 1752 (4863 A.C.).

4865 A.C. (1754 A.D.): The so-called "French and Indian War". Most Indians sided with the French but others helped the English. When the French ceded all of their claims to the English east of the Mississippi they "sold out" their Indian allies.

4865-4874 A.C. (1754-1763 A.D.): Over 300 Cherokees, Catawbas, Nottoways, and Tuscarroras served in Virginia as auxiliaries during the French and Indian War. Some Powhatans may also have been recruited since the Assembly enacted in 1757 that "all such free mulattoes, negroes, and Indians as are or shall be inlisted...shall appear without arms, and may be employed as drummers, trumpeters, or pioneers, or in such other servile labor as they shall be directed to perform."

4866 A.C. (1755 A.D.): Ojibwas fought with the French against New England at Ticonderoga, with Sieur de La Come.

4870 A.C. (1759 A.D.): A Spanish army under Parilla attempts to punish the Comanches and Caddoans for their destruction of San Saba in Texas. Parilla marches north from San Antonio to the Tawehash Fort on Red River but is defeated by a combined Comanche-Caddoan army.

VI. A Balance of Power: 4874-4906 A.C. (1763-1795 A.D.)

Introduction: In this period the English (Anglos) continue to build up their numerical strength but little expansion occurs because the Indian tribes are more aware of the dangers of disunity and tend to develop alliances among themselves. The Spanish are unable to expand, except in coastal California, also because of growing Indian power. In the 1790's the Algonkians and Cherokees suffer defeats which changes the balance of power drastically.

4874 A.C. (1763 A.D.-May 7): Pontiac's pan-Indian confederacy launches its attack upon the English aggressors with a surprise assault on Detroit.

4879-82 A.C. (1768-1771 A.D.): A new war was fought in Sonora and the Ootam and Seri were forcibly settled near Caborca and Pitic.

4879-4885 A.C. (1768-1774 A.D.): The Shawnee are angered in 1768 (4879 A.C.) when the Five Nations at the Treaty of Fort Stanwix cede lands claimed by the Shawnee. They therefore begin again to plan for a pan-Indian confederacy, sending delegates in 1769-1770 (4880-4881 A.C.) to the Creeks and Cherokees. In 1773 (4884 A.C.) the Shawnees are made more angry as whites move onto their lands and in 1774 (4885 A.C.) they go to war against Virginia.

4880 A.C. (1769 A.D.): Free Indian, Negro, and Mulatto women over age 16 cease to be tithable, but voting is still to be prohibited for all non-whites in Virginia.

4881 A.C. (1770 A.D.): By this date the Arikira (Arikara) are forced to concentrate at the mouth of the Cheyenne River in Sou h Dakota due to warfare with the Sioux and others.

4882-4887 A.C. (1771-1776 A.D.): The Apaches carry off 66,155 head of livestock (cattle, mules and horses) from Chihuahua and Durango, taken from Spanish ranches.

4883 A.C. (1772 A.D.): Dominicans went to Baja California and many missions were established, but the Kamias of northern Baja California were war-like and difficult to subdue.

4884-4801 A.C. (1773-1790's A.D.): Some Shawnees move south to live among the Creeks again. In 1793 (4904 A.C.) other Shawnees left the Ohio country to move to southern Missouri, along the west side of the Mississippi. All were trying to get away from Anglo aggression in Kentucky and Ohio.

4885 A.C. (1774 A.D.): The Cocomaricopas and the Quechans were at war along the Gila River.

4885-4991 A.C. (1774-1880 A.D.): Forty to sixty drifting Japanese ships contacted the Pacific Coast between Sitka and Santa Barbara.

4886 A.C. (1775 A.D.): Quechans led by Salvador Palma made a raid on some Cocopas, killing twenty.

4886-4890 A.C. (1775-1779 A.D.): Congress controlled Indian relations through a committee on Indian affairs. All correspondence and recommendations pertaining to Indians were handled by the committee, but no consistent policy emanated. The last committee was appointed May 4, 1779.

4886 A.C. (1775 A.D. July 1): If the British Government allied with the tribes and induced them to commit hostilities against the colonies, then the Continental Congress planned to enter into alliances with as many tribes as possible.

4886 A.C. (1775 A.D. July 21): Act of Congress which divided the Indian country into three geographical divisions; northern, middle and southern - each with commissioners authorized to make treaties and to arrest British agents.

4886 A.C. (1775 A.D. November 5): Kamias near San Diego revolted and anti-Spanish feeling spread.

4887 A.C. (1776 A.D.): The Otchipwe had camps on old Sioux hunting ground at Mille Lac, Sandy Lake and Leech Lake, having driven the Sioux out.

4887 A.C. (1776 A.D. May 12.): Congress solicited the Indians to enlist in the Continental Army to fight the British, with a soldiers pay, plus bounties. No material aid resulted.

4887 A.C. (1776 A.D.): At about this time the Absaroka (Crow) separated from the Hidatsa. A quarrel developed and the Absaroka moved off towards the southwest, leaving agriculture and the Missouri River behind.

4887 A.C. (1776 A.D. August): Trouble developed between the Yavapais and the Cocomarricopas because five Cocomaricopas were killed by Yavapais.

4887-4894 A.C. (1776-1783 A.D.): The role of the Powhatan in the Revolution is little known, although it is likely that their lives were much disturbed by the many battles fought in their home areas. The Catawbas of Carolina aided the white rebels and were forced to flee to Virginia for safety, apparently settling near the Pamunkey. After the Revolution the Catawbas returned to their old home, being joined by several Pamunkies or Chickahominies including Robert Marsh (Mush?). Perhaps later other Pamunkies married to Catawbas joined the latter, including James Kegg (Hogshead), Philip Kegg, and Gunn.

4900 A.C. (1776-1789 A.D.): Between these years Congress paid $580,130.41 to the various tribes for their ceded land.

4887-4941 A.C. (1776-1830's A.D.): The Absaroka occupy much of eastern Montana and part of Wyoming at the expense of the Shoshone who are driven southwestward. During the same general period the Siksika (Blackfoot) Confederacy also drives the Shoshones and Panaiti (Bannocks) out of southwest Montana

4888 A.C. (1777 A.D.): The New York state government incorporated an article into their constitution which declared invalid all purchases of territory from the natives, since October 17, 1774, and forbidding all cessions in the future without the permission of the state legislature. Persons found guilty were punishable by fine and imprisonment.

4889 A.C. (1778 A.D. - September 17): The first treaty between the Delawares and the U.S. took place at Fort Pitt. The treaty asked that there be peace and that the troops of the United States might travel through Delaware land. It also guaranteed the Delawares territorial rights. Also that the Delawares were to send warriors to help fight the British. The Delawares were offered the right to send a delegate to Congress.

4890 A.C. (1779 A.D.): The Iyiniwek (Cree) and Chipewayan Tinneh make peace as both are decimated by smallpox.

4891 A.C. (1780 A.D.): Otchipwes and Crees catch smallpox from the Gros Ventre's camp. 2,000 died on Nebo River, in North Dakota.

4891-4901 A.C. (1780's-1790's): The Dzitsi-istas (Cheyenne) are living near Lisbon, North Dakota, but Otchipwe attacks force them to move west. They crossed the Missouri River below Cannonball River after making peace with the Sutaio who were ahead of them. By 1804 (4915 A.C.) they were across the river heading towards the Black Hills.

4899 A.C. (1781 A.D. - July 17,18): Quechan War of Independence. Revolt of the Quechan (Yuma) Indians of the lower Colorado River. The warriors of the Colorado were generally successful in most of their struggles with the Spaniards in 1781-1782 (4892-4893 A.C.) and were finally successful in 1783 and the provinces of Sonora and California were cut off from each other.

4894-4906 A.C. (1783-1795 A.D.): The British and the Spaniards had gained the friendship of the Indians, and controlled Indian trade and almost succeeded in alienating the Northwest and Southwest from the U.S.

4894-4911 A.C. (1783-1800 A.D.): The Quechans were involved in warfare with the Kohuanas, Halchidhomas, and Maricopas.

4894 A.C. (1783 A.D. - September 7): George Washington proposed to the Committee on Indian Affairs a plan for the settlement of the frontier in order to obviate all troubles with the natives. Indians were to be informed their land had been ceded to the U.S. and they could be expelled from their territories, but Washington advised that their land should be bought through treaties.

4894 A.C. (1783 A.D. - September 7): Negotiations with the Indians provided that a boundary be set that would separate Indian territories from those of the United States.

4895 A.C. (1784 A.D.): Patrick Henry introduces a bill proposing that Virginia subsidize marriages between whites and Indians with free education, relief from taxes, and bounties for children. Was he serious or just a cruel jester?

4895 A.C. (1784 A.D. - October 22): A treaty was negotiated with the Six Nations (Senecas, Mohawks, Onondagas and Cayugas). They ceded land in New York and Pennsylvania.

4896 A.C. (1785 A.D.): The Virginia Assembly decreed that every mixed person with ¼ or more "Negro blood" was to be deemed a Mulatto (reported in 1782). This meant that all Indians who were ¼ or more African were no longer legally Indian but were now to be subject to all of the racist laws aimed at Blacks.

4896 A.C. (1785 A.D. - January 21): A treaty was signed with the Delaware, Wyandot, Chippewa and Ottawa reinstating the chiefs and headmen of the Delaware who had lost face, giving them portions of land reserved to the Delaware and Wyandot. This land comprised large portions of Michigan, Ohio, Indiana and Western Pennsylvania. The treaty was never carried into effect.

4896 A.C. (1785 A.D. - March 15): A resolution of Congress in this year asked the Creeks to meet with them on October 1, 1785 but refused to negotiate when only two towns were represented and instead met with the Cherokee at Hopewell. A mutual return of all prisoners was agreed to and the Cherokee ackhowledged the sovereignity of the U.S.

4897 A.C. (1786 A.D. - January 3): A treaty with the Choctaws was similar with that of the Cherokee. Prisoners would be freed - protection of the U.S. accepted - trade to be regulated by the U.S. and tribal boundaries were to be defined.

4897 A.C. (1786 A.D. - January 10): The U.S. was able to treat with the Chickasaws on the same terms as with the Choctaw on January 3, 1786 (4897 A.C.).

4897 A.C. (1786 A.D. - June 28): Congress passed a measure to reorganize the Indian Department, so that Indian relations might be more effectually controlled to curb the independent action of the states and to thwart irresponsible traders and adventurers.

4898 A.C. (1787 A.D.): Constitutional convention called to devise a stronger and more perfect union. Ideas were borrowed from the Six Nations confederacy but no tribes were invited to the convention.

4898 A.C. (1787 A.D. - October 26): The Federal Government instructed the Governor of the Northwest territory to investigate the claims the north western tribes held against treaties made in 1785 (4896 A.C.). He was to examine the treaties, but not to change them unless a change of boundary beneficial to the U.S. could be obtained.

4899 A.C. (1788 A.D.): A smallpox epidemic virtually wipes out Pecos Pueblo, leaving only 180 survivors.

4899 A.C. (1788 A.D. - September 1): The trespassing of frontiersmen from theState of Franklin caused Congress to pass a resolution forbidding such practices and they were to send troops to protect the rights of the Cherokee.'

4961 A.C. (1789-1850 A.D.): The U.S. negotiated and ratified 245 treaties with the Indians in which the government secured over 450,000,000 acres of land for less than $90,000,000.

4800-4906 A.C. (1789-1795 A.D.): The Ohio area Indians resist white aggression. Many negotiations came to naught and the "Battle of Fallen Timbers" spelled defeat to the Indian. In 1795, a treaty was signed giving large portions of Ohio to the U.S. Government.

4800 A.C. (1789 A.D.): The second treaty at Fort Stanwix made by the Six Nation secured an additional cession of land for the U.S. from the Indians. The Indians received $3,000 worth of presents for their land. All criminals were to be turned over to the U.S. to be punished by it's laws.

4800 A.C. (1789 A.D. - January 9): Fort Harmar - A treaty was negotiated between the Ohio-Indiana tribes and the U.S. in which the provisions of the agreement of 1785 was renewed except that the boundaries of the Indian lands were changed to include new land that had been ceded to the U.S.... The Indians were allowed to possess their lands but could not dispose of them to any other nation except the U.S. For this cession the Indians received $6,000 in goods.

This treaty gave the Indians of the Northwest Tribes the right to hunt on all federal lands and made horse stealing a crime punishable by state law. It also promised that any white found guilty of committing murder, etc., against the Indian would be punished the same way as an Indian who committed similar transgressions.

4800 A.C. (1789 A.D. - July 7): Secretary of War, Henry Knox, urged Congress to purchase Indian lands before the whites began settling them. Congress voted $20,000 to be spent to defray the costs of negotiations with the Indians.

4800 A.C. (1789 A.D. - August 7): The Northwest Ordinance provided that the Indian's land should never be taken from them without their consent. Also that laws would be made from time to time to prevent wrongs being done to them and for preserving the peace and friendship between the U.S. and the Indians.

4901 A.C. (1790 A.D. - July 22): Congress passed a measure that forbade any person to carry on trade with the Indians without a license and prohibited the issuance of any permit for longer than two years. A bond of $1,000 was required of all applicants to insure that they would comply with the regulations.

4901 A.C. (1790 A.D. - July 22): Act of Congress. If any man was found guilty of illegally trading with the Indians, his goods were to be seized and equally divided between the prosecutor and the government.

No land sales by Indians were valid to any person or state unless they were made at a public treaty, held under the authority of the Central Government.

4901 A.C. (1790 A.D. - August 7): Shortly after his inauguration Washington persuaded the Creeks to go to New York and negotiate and sign a treaty practically the same as the one made with the Choctaw and Chickasaw a short time before.

4902 A.C. (1791 A.D.): The fifth amendment to the U.S. Constitution states that "no person shall...be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use without just compensation." Still today, 1971 (5082 A.C.), Indians are not "persons" because their property rights are not protected by this amendment.

4902-4903 A.C. (1791-1792 A.D.): In 1791 Secretary of War Henry Knox urged agents to negotiate with hostile Miami and Wabash, taking amicable Delaware chiefs along, but by 1792 (4903 A.C.) the Delawares were named among the unfriendly tribes.

4902 A.C. (1791 A.D. - November 4): The freedom-fighters of the United Tribes of the Ohio Country (Shawnees, Delawares, Miamis, Wyandots, Kickapoos, etc.) annihilated the 3,000 man invading army of General St. Clair.

4903 A.C. (1792 A.D.): A great drought ruined the Creek Indian corn crop and a famine threatened; the U.S. sent needed supplies and money with the idea of winning the Creek friendship and alienating them from the Spanish.

4903-4938 A.C. (1792-1827 A.C.): A number of persons of part-Indian or Indian descent were liberated from slavery by the Virginia courts since it was "discovered" that any person descended from a female Indian enslaved after 1703 (4816 A.C.) or 1691 (4802 A.C.) was legally a free person. It is obvious that many other such persons continued to be held as slaves because of their ignorance or lack of access to the courts.

4904 A.C. (1793 A.D.): Federal agents met with Delawares and twelve other tribes, but could not come to terms. The Indian wanted the boundaries to stay according to the treaties, but the government said it could not be, and the settlers could not be moved.

4904 A.C. (1793 A.D.): James Bradby, a white Baptist, settled among the Chickahominy and married an Indian girl. Through his influence the Chickahominy were converted into the Baptist faith.

4905 A.C. (1794 A.D. - August 20): When Anthony Wayne defeated the Ohio Indians at "Fallen Timbers" the Indians will to resist was broken in the north.

The English allies of the Indian had been unwilling to challenge Wayne and tho' small bands of Indians continued to harass outposts and cut off foraging parties the main group signed the Treaty of Greenville in August of 1795 (4906 A.C.).

4905 A.C. (1794 A.D. - November 11): A treaty between the federal government and the Six Nations confirmed all previous treaties. certain reservations were secured for the Indians forever, with the stipulation that the tribes were to never claim any lands in possession of the U.S...Any offenses made against the natives were to be reported to the government and no retaliations were to be made by the natives. The federal government was to pay the Six Nations in goods valued at $10,000.00 and $4,500.00 yearly forever.

4905 A.C. (1794 A.D. - December 2): In a treaty between the federal government and the Oneida, Tuscarora, and Stockbridge Indians the government agreed to compensate them for property losses which occurred during the revolutionary war, because they were the allies of the colonies. They were paid $5,000.00 for their losses, plus $1,000.00 for erecting a church which was burnt by the British. They were also to get grist mills, saw mills, and millers to operate them. These tribes were to forego all other claims, except individual ones, against the central government. They were also to receive any form of education they needed - Proclamation - January 21, 1795 (4906 A.C.).

4905 A.C. (1794 A.D. - December 29): The Secretary of War stated: "The desire of the white to seize the land of the Indian causes ill-will on the part of the Indian and until he can rely on the protection of the U.S. there will be no tranquility".

4906 A.C. (1795 A.D.): Treaty between U.S. and Spain which opened up the Mississippi River to Anglo-American trade and also placed the larger portion of the four southern tribes (Creek, Cherokee, Chickasaw, Choctaw) into the domain of the federal government.

VII. Anglo Imperialism on the March: 4906-4981 A.C. (1795-1870's A.D.)

Introduction: During this relatively brief period the Anglo-Americans swarmed west from the Appalachian Mts. all the way to the Pacific Coast. By the mid-1870's (4981 A.C.) only a few pockets of armed Indian resistance remained north of Mexico: among the Apaches, among the Sioux, and potentially, in Alaska, and in the Utah-Colorado border area.

4906-4933 A.C. (1795-1822 A.D.): The federal government experimented by establishing factories (a federal store or trading house), twenty-eight in all, run by agents. They were primarily created to control the Indian, the trade to Americans, and to counteract the Spanish and British influence. They were to insure a good price for furs and supply the Indian with cheaper and better goods.

4906-4920 A.C. (1795-1809 A.D.): The federal government by treaties had acquired more than 109,884,000 acres of land from the Indians of the Northwest.

4906 A.C. (1795 A.D. - February 2): In a letter to Congress, President Washington stated, "The hostilities of the Cherokees have ceased and there is a pleasing prospect of permanent peace with that nation."

4906 A.C. (1795 A.D. - August 3): Treaty with Wyandot, establish peace, cede land, set bounds, for annuities and provisions, in Ohio.

4906 A.C. (1795 - December 12): The Secretary of War reported that funds for the experimental factory system were limited so they would only trade with the Creeks, Cherokee and Chickasaw. They would be built on Indian land for the Indian's protection. Agents were to make accounts half-yearly to the Secretary of the Treasury.

4907 A.C. (1796 A.D.): Benjamin Hawkins was appointed superintendent of Indian trade south of the Ohio River. He found the factory system working well and the Creek Indians were pleased with their negotiations at the factories. Hawkins supervised the Indian trade well, and was also successful in securing the return of runaway slaves.

4907 A.C. (1796 A.D.): Ojibwas take Red Lake and drive Sioux out.

4907 A.C. (1796 A.D. - May 31): The U.S. Govennment invited the seven nations of Canada to a conference in New York City, during which a treaty was negotiated. The Seven Nations ceded all their lands within the state of New York except a very small reservation. Proclamation - January 31, 1797 (4908 A.C.).

4907 A.C. (1796 - June): The treaty of Colerain recommended the establishment of schools for the education of Creek Indians. The Creeks objected because they had trouble with the educated Indian, and as a result it was about three decades before federal aid for education came to them. Proclamation - March 18, 1797 (4908 A.D.).

4908 A.C. (1797 A.D. - March 29): The Treaty of New York - Albany in that year ceded all of the Mohawk land in New York state to the state. Proclamation - April 27, 1798 (4909 A.D.).

4908 A.C. (1797 A.D. - September 15): Due to white pressure the Seneca tribe ceded land in the state of New York for the promise of land to be invested in stocks.

4909 A.C. (1798 A.D.): The Misuri Tribe is terribly defeated by the Osakiwuk and Muskwakiwuk. They are scattered for a while and broken as a tribe.

4909 A.C. (1798 A.D. - October 2): U.S. Commissioners secured the desired treaty with the Cherokees which ceded a large portion of their Tennessee land. (3 tracts)

4910 A.C. & 4911 A.C. (1799 A.D. - February 19 & 180[illegible] A.D. - May 13): Congress passed laws requiring council meetings with the Cherokee, Chickasaws, Choctaws and Creeks, primarily to secure roads through their land and incidental land cessions.

4911 A.C. (1800 A.D. - March 30): Congress passed an act to settle boundaries between Indian land and government land, thus contemplating the complete separation of Indian territory and states, all trade could then be regulated by the government.

4911 A.C. (1800 A.D.): At about this date the Kiowa, living in the Platte River region, make peace with the Comanches to the south. This enables the Kiowa to reach the Arkansas River and to join the Comanches in raids on Spaniards and Mexicans.

4911 A.C. (1800 A.D.): Ojibwas were about to go to war with the U.S. over the "line question". J.B. Cabot Jr. quieted them down at the request of Sir Alex Mackenzie of the Northwest Fur Company.

4912 A.C. (1801 A.D. - June 24): Secretary of War Dearborn appointed commissioners to press for more land cession from the Southern tribes in order to open road to connect the white settlements of the east with the west. They were to negotiate in such a way as to make the Indians feel grateful to the U.S. for what they had been given them, how they had been treated, and make them feel indebted to the government. Negotiations were worked out.

4912 A.C. (1801 A.D. - October 24): A treaty was signed with the Chickasaw of the Tennessee - Mississippi area. It included a land cession and secured the rights to open roads through their country, the Natchez road.
Ratified - May 1, 1802 (4913 A.C.) Proclaimed - May 4, 1802 (4913 A.C.)

4912 A.C. (1801 A.D. - December 17): A treaty was signed with the Choctaw of the Mississippi area. The tribe granted to U.S. the right to construct a highway through their country.
Ratified - April 30, 1802 (4913 A.C.) Proclaimed - May 4, 1802 (4913 A.D.)

4913 - 4931 A.C. (1802-1820's A.D.): The U.S. Government, from Jefferson's administration, tries to force, bribe, and persuade all Indian tribes to move from the east to the area west of the Mississippi. Many others do move, but others resist.

4913 A.C. (1802 A.D. - January 23): Wm. Harrison, Governor of Indiana Territory and Superintendent of Indian Affairs, tried to set the boundaries of the land belonging to the Northwestern Indian tribes, in regards to the Greenville treaty. Due to former cessions to the French which the Indians denied, an exact boundary could not be set, so a policy of rapid extinguishment of Indian land titles went into effect.

4913 A.C. (1802 A.D. - April): Georgia ceded to the U.S. her western land with the stipulation that the Indians (Creeks) title to lands within the state be extinguished.

4913 A.C. (1802 A.D. - June): Congress had twice voted that grants of land ceded to the French by the Indians were worthless, President Jefferson directed that great speed be taken in aquiring Indian land, and all French grants be transfered to the federal government. If they refused to transfer, the government layed claim to the entire tract.

4913 A.C. (1802 A.D. - June 16): A treaty was signed with the Creeks of the Apalachee River area. They ceded two tracts of land in Georgia. Proclamation - June 11, 1803 (4914 A.C.)

4913 A.C. (1802 A.D. - October 17): A treaty was negotiated in which the Choctaws ceded 1½ million acres - Alabama and Mississippi. Ratified - June 20, 1803 (4914 A.C.) Proclaimed - January 20, 1803

4913 A.C. (1802 A.D.): Many Osage abandon old lands in Missouri to move southwesterly to Arkansas River, partly to get away from Algonkian pressure, partly to occupy lands of their old enemies the Caddoans.

4914 A.C. (1803 A.D.): The Kamias of Santo Tomas Mission revolted and the subsequent campaign against them was suspended.

4914 A.C. (1803 A.D. - February): President Jefferson was greatly worried over French acquisition of Louisiana and persisted in his plan to obtain all the Indian lands east of the Mississippi. The natives must either become 'civilized' and absorbed by the whites or move west of the Mississippi.

4914 A.C. (1803 A.D.): To legalize the Louisiana Purchase, a constitutional amendment was drafted which had for its real motive the removal of all Eastern tribes to west of the Mississippi.

4914 A.C. (1803 A.D. - June 7): At a conference at Ft. Wayne to which the Northwest tribes came because of threats of cutting off supplies of goods and annuities if they didn't, about 1,152,000 acres of land was ceded to the U.S., including 8,000 acres that had already been sold to the French. (Delaware, Shawnee, Potawatomi, Miami, Eel-river, Wea, Kickapoo, Piankishaw and Kaskaskia.)
Proclamation - December 26, 1803

4914 A.C. (1803 A.D. - August 7): A treaty was signed with the Eel River, Wyandot, Pian Kishaw, Kaskaskia, and Kickapoo, in which the tribes concur in the cessions for houses of entertainment for the accommodation of travelers.
Proclamation - December 23, 1803

4914 A.C. (1803 A.D. - August 13): A treaty was made with the Kaskaskias in which the U.S. promised financial support for a Roman Catholic priest who would give some education to their children. They also ceded all their land in Illinois. In 1804 a similar treaty was signed with the Delawares (August 18)

4915 A.C. (1804 A.D.): The first of twelve treaties with the Osage negotiated from 1789 to 1850 was signed. The Osages ceded 142,961,124 acres for a 99,840 acre reservation and promised monies and goods.

4915 A.C. (1804 A.D. - August 18): Gov. Harrison secured a cession of land from the Delawares that lay between the Ohio and the Wabash rivers. The promised payment included a treaty between the Delawares and the Piankishaw. In arranging the treaty, Harrison secured a cession of land from the Piankishaws.

4915 A.C. (1804 A.D. - August 27): A treaty was signed with the Piankeshaw, ceded land in Indiana, between the Ohio and Wabash rivers for a promised additional annuity, $200 and goods of $700.
Ratified - January 21, 1805 (4916 A.C.)
Proclaimed - February 6, 1805 (4916 A.C.)

4915 A.C. (1804 A.D. - October 24): The Cherokees ceded thousands of acres to the U.S. in the state of Georgia for the promise of $5,000.
Proclamation - May 17, 1824 (4935 A.C.)

4915 A.C. (1804 A.D. - November 3): The first agreement with the Sauk & Fox was made and thence forth they were delt with together. From 1789 to 1850 (4800-4951 A.C.) there were fifteen treaties negotiated in which they ceded forty million acres.
Ratified - January 25, 1805 (4916 A.C.)
Proclaimed - February 21, 1805 (4916 A.C.)

4916 A.C. (1805 A.D.): Zebulon Pike came to the headwaters of the Mississippi River. This was the first time the Ojibwas saw the "Long knives" (Anglo Americans) in that area.

4916 A.C. (1805 A.D.): A band of Kickapoo settle on the lower Washita River. By 1815 (4926 A.C.) they had many villages on the Sabine and Angelina Rivers and were allied with the Cherokees of Chief Bowles after 1817 (4928 A.C.). Shawnees and Delawares also joined in the alliance in northeast Texas.

4916 A.C. (1805 A.D. - July 4): Governor Harrison negotiated a cession with seven of the northwestern tribes for two million acres, that lay between the Ohio and Wabash rivers for $1,000. Wyandot, Ottawa, Chippewa, Munsee, Delaware, Shawnee, and Potawatomi.
Proclamation - April 24, 1806 (4917 A.C.)

4916 A.C. (1805 A.D. - July 23): The Chickasaws ceded all land, for the promise of $20,000, in the area of Tennessee.

4916 A.C. (1805 A.D. - September 23): The first treaty with the Sioux was made in which they gave the U.S. a tract of land for an undecided amount, although liquor was generously distributed. The treaty was ratified on April 16, 1808, but never proclaimed. (Minnesota area).

4916 A.C. (1805 A.D. - November 14): A treaty was secured with the Creeks who ceded over two million acres, for a promise of about $6,000 to be paid annually for eight years or equal in implements and about $5,500 paid yearly for a decade. (Georgia) Proclamation - June 2, 1806 (4917 A.C.)

4916 A.C. (1805 A.D. - November 16): A treaty was signed with the Choctaws, land ceded in Alabama and Mississippi. A land cession of about five million acres for a promise of $50,500 to pay debts and annuities.

4917 A.C. (1806 A.D.): Congress passed an act to establish trading houses beyond the Mississippi, and strictly controlling trade on Indian land.

4917 A.C. (1806 A.D.): The Indians of San Pedro Martir in Baja California revolted successfully and the mission was permanently abandoned.

4918 A.C. (1807 A.D. - November): Governor Hull of Michigan Territory acquired a large region of Michigan from the Ottawa, Chippewa, Wyandot and Potawatomie for a promise of $10,000. In 1808 more land was ceded from these tribes. Proclamation - January 27, 1808 (4919 A.C.)

4919 A.C. (1808 A.D.): The Cherokees went to the capitol to seek a settlement of disputes and more favorable apportionment of annuities but were only given encouragement to emigrate west of the Mississippi. This emigration appealed to the Lower Cherokee but not to the farming Upper Cherokees. They also wished citizenship.

4920 A.C. (1809 A.D. - September): Gov. Harrison negotiated a treaty for a 2,500,000 acre cession east of the Wabash (Indiana) from the Delawares, Potawatomies and Miamis. Also the consent of the Wea tribe was needed to complete the cession and a treaty (October 26, 1809) ensued. Then the Kickapoos were induced to give their consent (December 9, 1809 - 4920 A.C.). This treaty was regarded as a fraud by many Indians.

4921 A.C. (1810 A.D. - August 12): Tecumseh delivers an ultimatum to the white invaders: no more land cessions without unanimous Indian approval, and all Native Americans to be allied together as brothers.

4921 A.C. (1810 A.D. - November): The Tongva rose in rebellion at the San Gabriel Mission in California. One month later thirty-three Indians were lashed and forced to hard labor.

4922 A.C. (1811 A.D. - November 7): After another vain protest against the Treaty of Fort Wayne, Tecumseh warned that he would stir up the Southern Tribes.

4922 A.C. (1811 A.D - November 7): The battle of Tippecanoe, a questionable victory for Governor Harrison and a loss for the Indians. The whites sneaked up on the village when Tecumseh was in the South.

4923 A.C. (1812 A.D.): Mr. Askin, a British agent for the North West Fur Company tried to get Ojibwas to attack U.S. in the War of 1812, but KeeKeeshuv, the head chief, refused.

4923-4926 A.C. (1812-1815 A.D.): During the War of 1812 many factories were destroyed, but there was a gain in trade and not too great of a financial loss. Opponents of the factory system misrepresented the facts to the Indians. Opponents of the factories wanted to have licensed private traders.

4925 A.C. (1814 A.D. - July 22): Treaty signed with Wyandot, Delawares, Shawanoese, Senecas and Miamies, of Ohio, for peace and establishment of bounds.
Ratified - December 13, 1814 Proclamed - December 21, 1814

4925 A.C. (1814 A.D. - August 9): General Jackson negotiated the treaty in which the Creeks ceded twenty million acres for a payment in food and clothing. Both the friendly and unfriendly tribes of Creeks were treated alike. In 1818 another portion of Creek land was ceded, and again in 1821 (Georgia and Alabama).
Proclamation - February 16, 1815

4926 A.C. (1815 A.D.): The Ojibwa Chiefs met the Sioux Chiefs, with the interpreter La Roque for the Sioux and J.B. Cadot for the Ojibwas. This was the first peace between the Sioux and Ojibwa.

4926 A.C. (1815 A.D. - July 19): Then, and in the years following, sixteen treaties were negotiated with Indian tribes. Three of the treaties were made with the Sioux of the Leaf, the Sioux of the Broad Leaf, and the Sioux of the Pine-tops, and the Teton. In 1824 and 1825 six more covenants were made with separate Sioux bands. In one, the Sioux-Chippewa boundary was made clear.

4926 A.C. (1815 A.D. - July 20): Treaty with the Makah of Washington for peace and friendship.

4926-4941 A.C. (1815-1830's A.D.): Many Indians from the north and east migrate into Texas to get away from the U.S. In 1815 Kickapoos settle on the Sabine and Angelina rivers. In 1812 Chief Bowles leads Cherokees to the same area and to the Trinity and Neches. They are joined by Shawnees and Delawares. Together they formed a loose confederacy which prospered exceedingly well in alliance with the Mexicans. In the 1830's, however, Anglos in Texas began to try to destroy them.

4927 A.C. (1816 A.D.): The Spanish officials tried to prohibit trade between the Chumash of Mission Santa Barbara and the Colorado River Indians (Hamakhavas).

4927 A.C. (1816 A.D. - March 22): The U.S. negotiated two treaties with the Cherokee for South Carolina, to cede all land in that state. In 1816 another large cession of land was secured from the Cherokee and again in 1817 and in 1819.
Ratified - April 8, 1816 (4927 A.C.) Proclamed treaty - September 4, 1816 (4927 A.C.)

4927 A.C. (1816 A.D. - October 24): A treaty was signed with the Choctaw who ceded a large portion of land for promised annuity and supplies. Again in 1820 another cession of land was made in exchange for land west of the Mississippi. Then fifty-four sections of the western land were to be sold for support of Choctaw schools both east and west of the Mississippi. The proceedings went so slow that a supplemental agreement was negotiated in 1824. For education $6,000 per year for 28 years was to be provided so stated in the final treaty in 1825 (4936 A.C.).

4928 A.C. (1817 A.D. - September 29): A treaty was signed with the Wyandot, Seneca, Delaware, Shawnee, Potawatomi, Ottawa and Chippewa. The Delaware ceded land in Ohio. Land in Ohio was granted to the chiefs of the tribes (as a bribe).

4928-4930 A.C. (1817-1819 A.D.): Thousands of members of the Cherokee tribes emigrated beyond the Mississippi into Arkansas forming a Cherokee Nation East and a Cherokee Nation West.

4929 A.C. (1818 A.D. - April 16): An act was passed giving the President and Senate the sole authority to appoint superintendents, agents, and assistant agents of Indian trade, trading houses, and Indian affairs.

4929 A.C. (1818 A.D. - October 3): Treaty with Delawares, they ceded all their land in Indiana for promise of land west of Mississippi, supplies and annuity.

4929 A.C. (1818 A.D. - October 6): On October 6, the Miami ceded land in Indiana and Ohio to the U.S. for a promise of annuity and supplies. The Chippewa ceded land for the promise of silver and the right of hunting and making sugar on the land.
Proclamation - January 15, 1819

4930 A.C. (1819 A.D.): Some Hamakhavas wanted to trade but were treated roughly at San Buenaventura by the Spanish but the Hamakhavas freed themselves and carried the day.

4930 A.C. (1819 A.D. - March 3): A general appropriation was made for Indian education. Upon investigation in 1820 it was found that the appropriation had not yet been applied.

4931 A.C. (1820 A.D.): John C. Calhoun, the Southern white racist and bigot, advocates the destruction of tribes and a "guardianship" status for Indians. This policy was eventually adopted by the BIA after the Civil War.

4931 A.C. (1820 A.D.): Opata Indians revolt against Spaniards in Sonora. The Opata troops of Bayispe rebelled first under Juan Dorame, then marched to Tonichi where they defeated two Hispano-Mexican armies. At Arivechi they defeated another army and then were attacked by 2,000 Sonorans and Chihuahuans. After a four-hour battle the Opatas retreated to Arivechi and fought on for several days until their ammunition ran out. Dorame was captured and executed.

4933 A.C. (1822 A.D.): The factory system was abolished and the goods on hand were to be sold at public auction. Trade with the Indians was handled by private traders.

4934 A.C. (1823 A.D.): In Johnson and Graham's Lesee vs. McIntosh the U.S. Supreme Court recognizes Indian aborginal property rights and the right of Indians to use their property at "their own discretion", except that they cannot sell land to anyone except the Federal Government.

4934 A.C. (1823 A.D. - March 3): By an act of Congress the Moravian or Christian Indians sold land in Ohio. $1,000 was appropriated for the purchase of three tracts of land containing 4,000 acres each.

4934 A.C. (1823 A.D. - September 18): A treaty was signed with the Florida tribes of Indians, to set bounds for promise of protection and goods. Proclamation - January 2, 1824.

4935 A.C. (1824 A.D. - March): Kamia Indians of San Diego, San Miguel and San Vicente, were killing livestock and stealing horses in order to sell them. The Kamias were trading horses directly at this time with the Quechan.

4935 A.C. (1824 A.D. - May 26): By act of Congress the Christian Indians on giving notification could leave their present land in Missouri and receive land elsewhere.

4936 A.C. (1825 A.D.): A critic of American Indian Policy during the removal period of Southeastern Indians to a place west of the Mississippi said, "They kindly take the Indian by the hand and lead them to a grave far from the lands of their fathers". "It is accomplished with felicity, tranquility, legality, philanthrophy and all without the shedding of blood. It is impossible to destroy mankind with more respect for the laws of humanity". He predicted the Indian would be undisturbed in his new home exactly no time at all. Then the Indian, exposed to the "most grasping nation on the globe" would be driven from one "final" location to another "until their only refuge is the grave". (A French visitor, Alexis de Toqeville)

4936 A.C. (1825 A.D.): At this time and for many years, as a result of the removal policy, large sums of money were paid to the different tribes by the U.S., but since the Indian had not been shown the value of money, the trader soon had it in his pocket, and the Indian was left in dire need.

4936 A.C. (1825): Yaqui Indians in rebellion in Sonora.

4936 A.C. (1825 A.D. - June 22): A treaty was signed with the Teton, Yancton and Yanctonies bands of Sioux Indians, to bring about friendship between tribes and to set bounds and regulation.

4936 A.C. (1825 A.D. - July 6): A treaty was signed with the Cheyenne tribe to set bounds and regulations. Proclamation - February 6, 1826

4936 A.C. (1825 A.D. - July 16): Treaty with Hunkpapa band of Sioux, to acknowledge U.S. supremacy and regulate trade. Proclamation - Feb. 6, 1826

4936 A.C. (1825 A.D. - August 4): Treaty with Crow to acknowledge U.S. supremacy and regulate trade. Proclamation - February 6, 1826.

4936 A.C. (1825 A.D. - August 19): A treaty was negotiated to set the boundaries and lay the foundation for a permanent peace with the Sioux, Sacs, Fox, Menominee, Iowa, Winnebago, and portions of the Ottawa, Chippewa and Potawatomie. The U.S. realized the value of the mines in this area of Wisconsin-Minnesota.

4936 A.C. (1825 A.D. - November): Peace was established between the Mexicans and the Quechans so that it was now possible to travel to California from Sonora via the Yuma route.

4936 A.C. (1825 A.D. - November 7): A treaty was signed with the Shawnee of Missouri; land was ceded for promised goods. Proclamation - December 30, 1825

4936-4938 A.C. (1825-1827 A.D.): Mexican tax assessors visit Yaqui lands in order to raise tax money, the Yaquis protested and Mexican troops were sent in. The Yaquis then rebelled, defeating a 200 man Mexican army. Juan de la Banderas leads the Yaqui, carrying a banner taken from a church which was said to have belonged to Moctezuma. Banderas advocated a pan-Indian confederation. The Mayos joined the rebellion in 1826 (4937 A.C.). The Indians won many battles but in August 1826 (4937 A.C.) they were partially defeated at Hermosillo. The Seris and some Opatas then joined the rebellion and the Indians won more battles. On November 30, 1826 (4937 A.C.) the Mexic[illegible] offered concessions to the Indians and by April 1827 (4938 A.C.) peace was largely restored. The Indians remained independent under Banderas as Captain-General.

4937 A.C. (1826 A.D. - January 24): A treaty was signed at Buffalo Creek in which the Senecas sold portions of their land. They were constantly being plaged by the Ogden Land Company. January 15, 1838 an agreement was made with some New York Indians who ceded their land and emigrated west.

4937 A.C. (1826 A.D. - August 5): The Fond du Lac Treaty was negotiated in which the Chippewas ceded rights to explore and take away the native copper and copper-ores, and to work the mines and minerals in the country. Proclamation - February 7, 1827 (4938 A.C.)

4938 A.C. (1827 A.D.): The Cherokee Republic adopted a written constitution and form of government more modern and effective than that possessed by most tribes today.

4938 A.C. (1827 A.D. - September 19): Land was ceded from the Potawatomi in Michigan for promised twenty-two year annual payment of $2,000 and funds for education and hunting rights.
Proclamation - February 23, 1829

4939 A.C. (1828 A.D. - August 25): The Winnebago Indians and the united tribes of Potawatomie, Ottawa and Chippewa ceded lands in Michigan and Illinois. It was also stipulated that the Indians were not to interfer with nor molest any white person passing into Indian Country for mining or other purposes. Proclamation - January 7, 1829 (4940 A.C.)

4940 A.C. (1829 A.D. - July): Gold was discovered on Cherokee land. Only licensed persons were to enter the land but the gold seekers came and a period of lawlessness prevailed.

4940 A.C. (1829 A.D. - August 3): The Delawares ceded their remaining reservation in Ohio, for a promised annuity and goods.

4941 A.C. (1830 A.D.): The Alabama legislature passed a law which extended the civil and criminal jurisdiction of the state over the Creeks, but did not give them any political or civil rights.

4941 A.C. (1830 A.D. - July 15): A treaty signed with the Sacs, Fox and Sioux, for title of land in Minnesota, Missouri and Iowa and authority over timber, mining and grazing, holding the land in severalty. Not all tribes were well represented and boundary disputes followed.
Proclamation - February 24, 1831 (4942 A.C.)

4941 A.C. (1830 A.D. - September 27): In the treaty of Dancing Rabbit Creek, the Choctaws ceded all their land in Mississippi for which they were promised peace and friendship and land in the West. Many troubles arose from frauds and floating land claims.
Proclamation - February 24, 1831

4941-4944 A.C. (1830-1833 A.D.): In 1830 the Mexican government attempted to abolish the independence of the Yaquis, but the result was a rebellion of the Yaquis, Opatas, Seris and other tribes. Banderas, the Yaqui leader, was executed but Husakamea continued the rebellion. By 1833 the Mexicans admitted defeat and allowed Yaqui independence to continue.

4941-4949 A.C. (1830-1838 A.D.): The Cherokees, Chickasaws, Yuchis, Creeks, Choctaws, and Alabamas are forced to give up their lands in the east. Many die in migrations at gun-point.

4942 A.C. (1831 A.D.): U.S. Supreme Court asserts, in Cherokee Nation vs. Georgia, that the Indians have "an unquestionable...right to the lands which they occupy, until that right shall be extinguished by a voluntary cession to our government...."

4942 A.C. (1831 A.D.): The failure of the Nat Turner rebellion creates many hardships for non-whites in Virginia, including restrictive laws. The Eastern Shore Indians, many of whom were part-Negro, were driven from homes at this time. Pressures also built up on the other groups, as in 1843 when the local whites tried to get the Pamunkey Reservation dissolved on the grounds that the Indians there were mixed with Africans. During the 1840's apparently many Pamunkey (with some Chickahominy?) moved away, hoping to go "out west". Sickness forced them to spend the winter in Stafford County, where they sold the historic mantle of Queen Anne to a whiteman. Then this group moved on to an unknown destination.

4942-4943 A.C. (1831 A.D. - February - 1832 A.D. - October): In amendments to treaties set up during this time the New York Indians of the Six Nations and the St. Regis tribe ceded land at Green Bay in Wisconsin that had been purchased from the Menomoniee and Winnebago earlier and for this they were to have land in the west. There was bribery and fraud involved.

4942 A.C. (1831 A.D. - February 8): The Menominee Indians ceded a large tract of land in Michigan and a smaller reservation near Green Bay, Wisconsin, for a promise of an annuity, goods and education. Proclamation - July 9, 1832 An Act - April 20, 1878 provided for issuance of a patent to trustees balance of ownership granted by the Menominee and Brothertown.

4942 A.C. (1831 A.D. - August 8): The Shawnee ceded their remaining land in Ohio and they were transported beyond the Mississippi. Portions of the funds from the sale of their land was to be put into stocks for the tribes future necessities.

4942 A.C. (1831 A.D. - August 30): A treaty was negotiated with the Ottawa tribe in which two tracts of land were ceded. The first cession was on the Great Auglaize River in Ohio and that branch of the tribe agreed to go west. The second cession was on the Miami River of Lake Erie, but this portion of the tribe didn't wish to leave, but due to harassment, they finally agreed in January, 1832 and they moved West.

4943 A.C. (1832 A.D.): The head of the Bureau of Indian Affairs was officially designated in 1832 as Commissioner of Indian Affairs. As more tribes were brought under the direction of the U.S. and as the normal forces tending toward bureaucratic expansion took effect, the number of personnel increased. By 1850 it was over twice the size it had been in 1824 (4935 A.C.).

4943 A.C. (1832 A.D.): The Dzitsi-istas (Cheyenne) move south from the Platte River to Bent's Fort (Arkansas River) but northern group still ranges on Platte. The Inunaina (Arapaho), close allies, are between the two Dzitsi-ista groups.

4943 A.C. (1832 A.D.): In Worcester vs. Georgia the U.S. Supreme Court held that Indian nations were "distinct, independent, political communities, retaining their original natural rights..." The Court held that the Cherokee Nation was completely independent of the State of Georgia.

4943 A.C. (1832 A.D.): Kickapoos cede all land in Missouri in exchange for reserve near Fort Leavenworth. In this year the 2000 Kickapoos were divided as follows: (1) 350 under Prophet Kennekuk were still in Illinois, but moved to Leavenworth in 1833 (4944 A.C); (2) 400 under Kishko were on the Osage River and moved to Leavenworth; (3) 900 in Oklahoma under Pecan and Black Buffalo; (9) 300 in Mexican Texas under Mosqua on Sabine River.

4943 A.C. (1832 A.D. - September 15): The Winnebegos were forced to surrender some of their territory, in Green Bay, Wisconsin for the first time to the national government, for which they received land west of the Mississippi.

4943 A.C. (1832 A.D. - October 26): By treaty the Potawatomies ceded all their claims in Indiana, except for specially reserved sections for promised annuity of $20,000 and goods.

4943-4961 A.C. (1832-1850 A.D.): 200 persons killed by Apache raiders in the town of Fronteras, Sonora.

4944 A.C. (1833 A.D.): Persons of mixed race in Virginia but not Negroes could get a "certificate" protecting them from anti-Negro laws.

4944 A.C. (1833 A.D.): There were only 5,000 Indians left in the area of Ohio, Indiana, Illinois, and Michigan and the government policy was to move them west quickly. December (4,10,16,17) 1834 the Potawatomie ceded land. In 1834 (October 23) the Miami ceded their land in Indiana. Also the Chippewa and Ottawa on March 28, 1836, Saginaws on May 20, 1836, and Wyandots on April 23, 1836 ceded lands. The Chippewas May 9, 1836 ceded all their land in Michigan.

4944 A.C. (1833 A.D.): Land companies were rampant in the old Choctaw country. They used all manner of bribery and fraud. In 1836 the Mississippi Legislature investigated these frauds and bribary, but the time for this was limited, and all claims could not be looked into.

4944 A.C. (1833 A.D. - February): Unrest among Kamia Indians of San Diego over their wanting the mission lands divided among them as Governor Echeandia had promised.

4944 A.C. (1833 A.D. - September 26): The U.S. secured all the land along the western shores of Lake Michigan from the Chippewa, Ottawa, and Potawatomie along with other tracts. The monies from the sale of the land was to be used for buildings, agricultural improvements, but the money was invested in 1837 in the State of Maryland six per cent stock.

4945 A.C. (1834 A.D.): By this time there were sixty schools established among the various tribes by six religious organizations and by the Indians themselves. There were 137 teachers employed and nearly 2,000 children enrolled.

4945 A.C. (1834 A.D.): Indians of Santa Catalina, Kiliwas and Cocopas, combined to destroy the Santa Catalina Mission. A campaign was set against them and after many deaths and one year the Indians submitted.

4945 A.C. (1834 A.D. - March 30): The Indian Trade and Intercourse Act redefined Indian country and strengthened the hand of the government in dealing with intruders.

4945 A.C. (1834 A.D. - October): The Tongva and Iviatim of the San Bernardino region rebelled but were punished. In December they rose again and sacked and burned the buildings of the mission branch.

4945-4948 A.C. (1834-1837 A.D.): White land-grabbers, cheats, murderers, and terrorists rob and swindle the Creek people of Alabama, stealing the lands allotted to Creeks who had chosen to stay there instead of moving to Oklahoma.

4946 A.C. (1835 A.D.): The conditions of the Creeks in Alabama was deplorable. Intruding people moved in on the Creeks' land and purchased all the provisions so the Creek couldn't even get corn and meat. Many frauds were committed upon the Creeks.

4946 A.C. (1835 A.D. - July 1): A treaty was signed with the Caddo of Louisiana, land was ceded for promised sums.

4946 A.C. (1835 A.D. - August 24): A treaty was signed with the Comanche and Wichita and their associated band, to bring peace, set bounds and hunting rights.

4946-4961 A.C. (1835-1850 A.D.): The federal government invested nearly all of the money which it held for the benefit of the Indians in state bonds. Some states failed to pay interest due so Indian funds earned little money.

4946-4972 A.C. (1835-1851 A.D.): The Sutai-Hitanio gradually merge into the Dzitsi-istas (Cheyenne), although still retaining their dialect for a time.

4946-4981 A.C. (1835-1870 A.D.): Spmpra agrees tp ½au $100 for each Apache scalp taken. By 1870, the price has gone up to $300.

4947-4956 A.C. (1836-1845 A.D.): Since there was no national bank to handle the receiving of installment payments for the ceded Indian land which had been sold, the Commissioner of Indian Affairs would appoint someone in the particular state to collect the payment and deposit it in designated banks. The banks also collected the interest due on various stocks.

4947 A.C. (1836 A.D.): There were only about 64,659 Indians left east of the Mississippi and the Missouri. Another 51 schools had been established in the new locations, instructing about 2,221 pupils. 156 pupils of an advanced grade were instructed at the Choctaw Academy in Kentucky and four of the graduates were studying the legal profession in New York, Vermont and elsewhere.

4947 A.C. (1836 A.D. - Fall): A major revolt by the Jacumeños (Kamias of the Jacumba-Jacum area) joined the Christian Indians of San Diego region, the Cahuillas and the Quechans, and they attacked the rancho of Jamul.

4947 A.C. (1836 A.D. - September 10): Urged by the State of Missouri, Zachary Taylor, acting Indian Agent, secured from the Sioux land in the northwestern part of the state for $550.00.

4948 A.C. (1837 A.D. - February): Mexicans under Gonzalez went after Jacum rebels and fought with them at the foot of the Sierra de Jacum and won. The rebels went on into the canyon and were joined by more. Gonzalez was surrounded but Jatinil and his people were Mexican allies and went in allowing Gonzalez to flee.

4948 A.C. (1837 A.D.): A plan was overheard to set Guadalupe Mission on fire and when the Quechans came to attack soldiers were ready and the attack was foiled. This led to a two year peace in northern Baja California.

4948 A.C. (1837 A.D.): The epidemic of 1837 along the upper Missouri wipes out many of the Ama-khami. The remainder join their relatives, the Hidatsa.

4948 A.C. (1837 A.D. - May 26): Treaty - Kiowa, Ka-ta-ka and Ta-wa-ka-ro for peace and friendship.

4948 A.C. (1837 A.D. - September 29): A treaty was negotiated with the Sioux in Washington for all their land east of the Mississippi, for promised annuities and goods to be given each August at Fort Snelling until the Indians migrated too far. Then the problem arose for the safe keeping and distributing of payments, which didn't seem to ever come about.

4948 A.C. (1837 A.D. - October 21): The government demanded more land from the Sauks and Foxes beyond that ceded in the treaty of 1832. For the new cession the Indians were to receive goods, monies, and monies to be invested in stock. A treaty was also signed with Sauks and Foxes of Missouri for the same promises.

4948 A.C. (1837 A.D. - December 20): An agreement was made with the Chippewa tribe in which they relinquished their reserves in Michigan for a promised sum, but 50¢ an acre was retained out of every acre ceded by the tribe on January 14, 1837 to finance their emigration west.

4948-4962 A.C. (1837-1851 A.D.): Kennekuk, the Kickapoo prophet, teaches among the Indians of Kansas. Many Potawatomies become his followers and in 1851 (4962 A.C.), they are incorporated into the Northern Kickapoo group.

4949 A.C. (1838 A.D.): The last 17 survivors at Pecos Pueblo are forced to abandon the village and move to Jemez, where the people spoke a similar language.

4949 A.C. (1838 A.D.): The Anglo-Texans launch a war of agression against the confederated Kickapoo, Cherokee, Shawnee and Delaware. The Indians were loyal to Mexico and aided the Mexican government in trying to put down the Anglo rebellion.

4949-4951 A.C. (1838-1840 A.D.): Papagos in rebellion against the Mexicans, due to invasion of their territory by miners. Mexican troops defeat them in 1840.

4950 A.C. (1839 A.D.): A delegation of Ojibwas visit Queen Victoria in London.

4950 A.C. (1839 A.D.): The Southern Kickapoo are divided as follows: Pacans with 400 warriors on the lower Washita River; Benito with 350 followers on the Blue River; and those in Coahuila, plus small groups. By 1841 (4952 A.C.) some 1,200 Kickapoo were united on the Washita and Blue Rivers. Then the Kickapoos moved to the Canadian River in Creek territory at the latter's invitation. There were, however, constant troubles with the Chickasaws.

4950 A.C. (1839 A.D. - July 15): Anglo-Texans attack villages of confederated Indians of northeast Texas. Chief Bowles was killed and the bulk of the Indians - Cherokee, Caddos, Delaware, Shawnee, and Kickapoo went north to Oklahoma. One group of Kickapoos plus a few Delaware, Shawnee and Cherokee went to Matamoros on the Rio Grande. The latter were incorporated in the Mexican army and settled near Morelos south of the Rio Grande. This was the beginning of the Kickapoo in Coahuila.

4950 A.C. (1839 A.D. - October, November): The San Diego area suffered from raids by the Colorado River Indians.

4951 A.C. (1840 A.D.): Up to this time the Sioux and Ojibwas were still fighting over land that is now North Dakota.

4951 A.C. (1840 A.D.): At about this time Dzitsi-istas (Cheyenne) and Inunaina (Araphaho) made peace with the Sioux, Kiowa, Kiowa Apache, and Comanche. This brought all of the "High Plains" tribes together in an alliance from the Black Hills to Texas.

4951-4961 A.C. (1840-1850 A.D.)-: The federal government acquired about 20,000,000 additional acres of land from the Indian for about $3,000,000.

4952,4953 & 4958 A.C. (1841,1842 & 1847 A. .): The federal government needed money and it issued bonds to be sold to the public. In order to secure the money to fulfill the obligation, the money the government held for the Indians was used for these bonds.

4953 A.C. (1842 A.D. - May 20): A compromise agreement was negotiated to clarify and rectify the 1840 treaty between the Seneca Indians and the Ogden Land Co., with the U.S. acting as arbiter. The government put the monies in the Bank of America to be held in trust and invested in stocks.

4953-4954 A.C. (1842-1843 A.D.): Intensive raids carried out by Kickapoos into Texas cause Texans to invite Kickapoos to settle on Brazos River. Some move South in 1843 (4954 A.C.). Others remain on the Canadian River.

4954-4971 A.C. (1843-1860 A.D.): Southern Kickapoos divided as follows: one group on the middle Washita River, one on the Canadian River, and one on Brazos River, plus some in Coahuila.

4955 A.C. (1844 A.D. - August): Mexicans raid Tiburon Island in the Gulf of California, capturing 384 Seris and forcibly taking them to Hermosillo. Most of the Seris gradually get away and return to Tiburon, and active warfare goes on until the Mexicans finally agree to leave the Seris alone.

4955-4956 A.C. (1844-1845 A.D.): Bills were brought before the House to secure land and build military posts to protect emigration and commerce from the east to California and Oregon. If the Indian was in the way, he would have to be moved.

4956 A.C. (1845 A.D. - January 4): The Creeks agreed that the Seminoles could settle on part of their land, and the U.S. was to distinctly mark the bounds.

4956 A.C. (1845 A.D. - December 31): The House of Representatives of the U.S. requested that all claims made by the Choctaw's be investigated and adjustments made.

4957 A.C. (1846 A.D. - January 4): The Kansa ceded 2,000,000 acres of land in Kansas, and a reserve was to be set apart with sufficient timber.

4957 A.C. (1846 A.D. - May): The newspaper El Tiempo reports that Sonora is ruled by Indians, since Yaqui, Opata, and Pima troops garrisoned all of the chief towns.

4957 A.C. (1846 A.D. - May 15): A treaty was negotiated with the Aionai tribe of Texas in which they agreed to the protection and regulation of their affairs. A treaty was also signed with other Texas tribes, the Anadarko, Caddo, Lipan, Wichita and Waco.

4957 A.C. (1846 A.D. - June 5 & 17): A treaty was made with the Potawatomie bands uniting them into the Potawatomie Nation and locating them together on land on the Kansas River. By treaties of June 5, 1846, November 15, 1861, and February 27, 1867, the Potawatomi Reserve was set apart for the Potawatomi, an area 29 3/4 square miles in Kansas.

4957 A.C. (1846 A.D. - October 13): The Winnebagos were compelled to sell to the U.S. all rights, title, interest, claim and privileges to all land heretofore occupied by them, and they were to have land west of the Mississippi, hunting privileges and a sum of money.

4951-4961 A.C. (1846-1850 A.D.): An Apache raid takes place each month in Sonora.

4957-4961 A.C. (1846-1850 A.D.): Coacoochee (Wildcat), a veteran of the Seminole freedom struggle in Florida, travels throughout the Southwest looking for a homeland for the Indian people. He selected Coahuila with the approval of the Mexicans. The Comanches, Kiowas, Caddos, and Wichitas refused to move to Coahiula but some Kickapoos were interested. In 1850 (4961 A.C.), 250 Seminole and Kickapoo warriors moved from Oklahoma to Coahuila. In 1851 (4962 A.C.) Wildcat got 200 more warriors to come south. After some successful work, the Kickapoos largely returned to Oklahoma in 1852 (4963 A.C.), leaving only 40 Seminoles and 80 Seminole Negroes in Coahuila.

4958-4963 A.C. (1847-1852 A.D.): Kickapoo raiders create difficulties for Anglo-Texans expanding Westward.

4959 A.C. (1848 A.D.): The treaty of Guadalupe Hidalgo at the end of the U.S.-Mexican War did not, as stated in our History Books, cede to the U.S. all of the western part of what is now the United States. Mexico possessed no sovereignty except in Coastal California, Southern Arizona and Central New Mexico. Much warfare and a high cost in dollars and lives were necessary before the U.S. could say it controlled all of the far west. It is due to prejudice and ignorance that school maps award the far west to the U.S. ignoring the existence and independence of numerous native groups.

4959 A.C. (1848 A.D.): A battle between the Quechans and the Coco-Maricopas at Fort Yuma forced the Quechan to retreat to Baja California temporarily. The Quechans and their enemies were nearly always fighting.

4959 A.C. (1848 A.D.): 16 manual labor schools, and 87 boarding and other schools were reported in operation, and several additional manual labor schools under contract, for the Creeks, Potawatomies, Chickasaws, Kansas and Miamis.

4960 A.C. (1849 A.D.): Congress transfers the Bureau of Indian Affairs from the War Department to the Interior Department.

4960 A.C. (1849 A.D.): The Indian commissioner reported that nearly the whole of the large amount required for the support and maintenance of the schools in operation is furnished by the Indians.

4960 A.C. (1849 A.D.): Cajeme, later to be a major Yaqui leader, and his family go from Sonora to California to mine gold. He later returned to Sonora.

4960 A.C. (1849 A.D. - October): Some skirmishes and fights between the Forty-niners and Quechans and Maricopas over food and robbing by the whites.

4960 A.C. (1849-1885 A.D.): 15 million buffalo are still on the Plains, in two great herds. By 1880 the southern herd was gone and by 1885 the northern herd was almost exterminated.

4961 A.C. (1850 A.D.): Many Chickahominy begin to move from the Chickahominy River valley southward to the central ridge zone of Charles City County where they acquired vacant land. In 1850, Eli Adkins took up 75 acres and in 1852 William H. Adkins took up 59 acres. Others gradually followed.

4961 A.C. (1850 A.D.): A large number of Indian bonds were stolen from the Interior Department by the government employees. Very little was done to recover or compensate the loss until 1862, when Congress passed an act, which was then ignored.

4961 A.C. (1850 A.D. - April 21): On this day the Quechan destroyed a band of outlaws who had taken over a ferry on the Colorado River and distubed the Indians as well as Mexicans. The Indians took over the ferry and everything there and ran it themselves.

4961 A.C. (1850 A.D. - June 1): The newly elected governor of "California" sent troops to punish the Quechans for the "crime" of killing an outlaw gang.

4961-4991 A.C. (1850-1880 A.D.): White genocide, terrorism, and callous indifference leads to the death of some 80,000 Indians in California. The native population drops from 100,000 to 16,000.

4962 A.C. (1851 A.D.): Kickapoos of Brazos River move northward to Oklahoma, west of their former area. They and Kiowas and Comanches raid Texas continuously.

4962 A.C. (1851 A.D. - March 19): The Siyante, Potoyanti, Coconoon, Apangasse, Aplache and Awallache ceded all other land in California, and a reserve between the Merced and Tuolumne River was set apart. They ceded claim to all other country. This treaty was never ratified.

4962 A.C. (1851 A.D. - April 29): A reserve was to be created in California for the Howechee, Chookchanee, Chowchillie, Pohoneechee, Nookchoo, Pitcatchee, Casson, Toomna, Tallinchee, Paskesa, Wachaet, Itachee, Choenemnee, Chokimena, Wemalche, and Notonoto, a tract between Chowchilla and Cahwia rivers. It was never given to the Indians.

4962 A.C. (1851 A.D. - May): Col. Covases of Fronteras (Sonora) learns that an Apache band was peacefully camped at Janos, Chihuahua. He led his men in a surprise raid, killing 20 men and taking 50 or 60 captives to be sold as servants. These Apaches had been at peace with the State of Chihuahua.

4962 A.C. (1851 A.D. - May 13): A reserve was to be set aside in California for the Tache, Cahwia, Yokol, Tolumne, Wicchumne, Holcuma, Toeneche, Tuhucmacah, Intimpeach, Choinuck, Wemilche, and Notonoto, a tract between the China and Chowchilla rivers. It was never done.

4962 A.C. (1851 A.D. - May 30): A reserve was to be set aside in California for the Koyate, Wolasi, Newchow-we, Wacksache, Palwisha, Poken-well, and Ya-wil-chine, one tract between Cahwia and King's river and one tract on King's river and all other land ceded. The treaty was not ratified.

4962 A.C. (1851 A.D. - September 18): A reserve was to be set aside in California for the Culee, Yassee, Loclumne, and Wopumne on the Consumnes River. All other land claims ceded. (Never created)

4962 A.C. (1851 A.D. - October 6): A reserve was to be set aside in California for the Pohlik, Lower Klamath, Pehtuck, or Upper Klamath, and Hoopah or Trinity River, on the Klamath River. Ceded all claim to other land.

4962 A.C. (1851 A.D. - November 14): A reserve was to be set aside in California for the Odeilah, Ikaruck, Kosetah, Idakariwakha, Watsahewa, Eeh, on the upper Klamath River. Upper Klamath, Shasta Valley, and Scotts Valley Indians. (Never created)

4962 A.C. (1851 A.D. - December): The Quechans were independent with the abandoment of the Colorado River by the defeated U.S. soldiers. Much of southern California was in rebel Indian lands.

4962-4977 A.C. (1851-1866 A.D.): Refugio Tanori, an Opata leader, is a major military figure in Sonora, leading Opata troops in many wars. In 1866 (4977 A.C.) he occupied Guaymas and won battles against pro-Juarez Mexican forces. He was captured and executed on September 25, 1866. (4977 A.C.)

4962 A.C. (1852 A.D. - January 5): A reserve was to be set aside in southern California for the San Luis Rey, Kahwea, and Cocomahra, and all claims to other land ceded. (Never created)

4963 A.C. (1852 A.D. - January 7): A reserve was to be set aside in California for the Diegueño and claim to all other land was ceded. (Never ratified)

4963 A.C. (1852 A.D. - April 12): U.S. soldiers went against the Cocopas in Baja California and burned their villages and everything in them and this brought the Cocopas to peace.

4963 A.C. (1852 A.D. - July 1): A treaty was signed with the Apache to settle and adjust boundaries of their land. The U.S. never formally complied with the provisions.

4963 A.C. (1852 A.D. - August 11): An agreement was made with the Creek tribe, stating that specified lands were theirs as long as they existed as a nation and continued to occupy said land.

4963 A.C. (1852 A.D. - August 26): Soldiers crossed the Colorado to the Quechans with bayonets and the natives retreated and a ten day peace was arranged.

4964 A.C. (1853 A.D.): Kennekuk, the Kickapoo prophet, dies in Kansas.

4964 A.C. (1853 A.D. - July 27): Treaty with Comanche, Kiowa, and Kiowa Apache for peace and friendship.

4962 A.C. (1851 A.D. - June 3): A reserve was to be set aside in California for the Chunute, Wowol, Yolumne, and Coyetie, one between Tular and Buena Vista lakes, and one between Tule River, Paint Creek, Emigrant Road and Sierra Nevadas. They ceded all other lands. The treaty was not ratified.

4962 A.C. (1851 A.D. - June 10): A reserve was to be set aside in California for the Castake, Tejon, San Imiri, Uva, Carise, Buena Vista, Senahuow, Holoclame, Sohonut, Tocia and Holmiuk, a tract between the Tejon pass and Kern River, all other land ceded. The treaty was never ratified.

4962 A.C. (1851 A.D. - July 18): A reserve was to be set aside in California for the Daspia, Yamado, Yollamiti, Waidepacan, Onopoma, Moneda, Wannuck, Nemshaw, Benopi, and Yacumna, a tract between Bear and Yuba Rivers, and all other land ceded. The treaty was never ratified.

4962 A.C. (1851 A.D. - August 1): A reserve was to be set aside in California for the Michopda, Eskium, Holoupi, Toto, Sunu, Cheno, Batsi, Yutduc, and Simsawa and a tract on the Feather river, all other land ceded. Treaty never ratified.

4962 A.C. (1851 A.D. - August 16): A reserve was to be set aside in California for the Noemanoema, Ylacca, and Noimenoime, on the Sacramento River. All other land claims ceded. (Never ratified)

4962 A.C. (1851 A.D. - August 20): A reserve was to be set aside in California for the Calanapo, Habinapo, Danohabo, Moalkai, Checom, Howkuma, Chanelkai and Medamarec, at Clear Lake. All other land claims were ceded. The reserve was never created.

4962 A.C. (1851 A.D. - August 22): A reserve was to be set aside in California for the Sainell, Yukias, Massutakaya, and Pomo on Clear Lake. All other land claims were ceded. The reserve was never created.

4962 A.C. (1851 A.D. - September 9): A reserve was to be set aside in California for the Colu, Willay, Cohama, Tatnah, Cha, Docduc, Chametko, Tocde, on the Sacramento River. All other land claims ceded. (Never created)

4962 A.C. (1851 A.D. - September 17): Treaty of Fort Laramie - Treaties were signed with the Arapaho, Arikara, Cheyenne, Snakes, several branches of Sioux, Crows, Gros Ventres, and Assiniboines at one of the largest assemblies of the Prairie tribes at Fort Laramie. The boundaries of their respective lands in the Dakotas, Montana, Wyoming, Nebraska, Colorado, and Kansas, was set aside. Also, they didn't give up any rights to any of their other lands. Treaty never ratified.

4964 A.C. (1853 A.D. - September): The Tejon Pass reserve in California for the Tejon, Castak and San Imigdio bands was established by Superintendent Beale. Later, 1864, the reserve was abandoned and the Indians became squatter's on Beale's private land.

4964 A.C. (1853 A.D. - September 10): A treaty was signed with the Rogue River Indians in which they ceded tract in Oregon and California. A tract was reserved for them at Table Rock, Oregon. It was abandoned in 1855.

4964 A.C. (1854 A.D. - March 16): A treaty was signed with the Omaha tribe in which they ceded land in Nebraska. A reserve was to be set aside for them. An area of 23½ square miles.

4965 A.C. (1854 A.D. - May 10): A treaty was signed with the Shawnee in which they ceded land in Kansas and the U.S. regranted them a tract for a reserve. (March 3, 1879 authorizes Attorney-General to institute suit to quiet title to reserve, because white squatters interfered with the sale of land by the Indian.)
Ratified - August 2, 1854 Proclaimed - November 2, 1854

4965 A.C. (1854 A.D.-May 18): Northern Kickapoos are forced by white squatter pressure to cede 618,000 acres, leaving only 150,000 acre in Kansas.

4965 A.C. (1854 A.D. - September 1): A reserve was established in California for the Nome Lackee, Nome Cult, and Nirmuck, by Superintendent Henley. It was officially abandoned on July 7, 1870. (4981 A.C.)

4965 A.C. (1854 A.D. - November 18): A treaty was signed with the Chasta, Scoton and Grave Creek (sometimes called Galeese Creek and Illinois River Indians), in which they ceded land in Oregon and were removed to the Table Rock reserve.

4965 A.C. (1854 A.D. - December 26): By treaty, the Nisqually Reserve was set apart for the Muckleshoot, Nisqualli, Puyallup, Skwawksnomish, Stailakoom and five other tribes, in the Puyallup Agency in Washington. An area of 1 square mile. A tract of land was ceded.

4965-4966 A.C. (1854-1855 A.D.): Some Lakota (Sioux) engage in warfare with U.S. troops near Fort Laramie.

4966 A.C. (1855 A.D.): When the interest from federal loans was collected, it amounted to $7,539.90 and it was to be placed to the credit of the various Indian trust funds. Nearly all the trust funds were invested in stocks of the more heavily indebted southern states. Some states became very delinquent in their interest payment, and the federal government had to pay the interest due to the Indian trust funds.

4966 A.C. (1855 A.D.): The Winnebagoes were dissatisfied with the land they had in the west since 1846 and many went back to the Minnesota area, but the citizens of Minnesota were not willing to have the Indian there and forced their removal in 1859.

4966 A.C. (1855 A.D. - January 22 & December 31): By treaties the Grande Ronde Reserve was set apart for the Kal puya, Clakamas, Cow Creek, Lakmiut, Mary's Run, Molala, Nestucca, Rogue River, Santiam, Tumwater, Umqua, Wapato and Yamhill of Oregon, an area of 40 3/4 square miles.

4966 A.C. (1855 A.D. - January 22): By treaty, the Lummi Reserve was set apart for the Dwamish, Etakmur, Lummi, Snohomish, Sukwamish, and Swiwamish Indians in the Tulalip Agency in Washington. Concluded by treaty, January 22, 1857. Land in Washington was also ceded.

4966 A.C. (1855 A.D. - January 22): A treaty was signed with the Calapooia and confederated bands of the Willamette Valley in which land was ceded in Oregon. A reserve was set apart.

4966 A.C. (1855 A.D. - January 26): By treaty and executive order, the Skokomish Reserve was set apart for the Clallam, Twana and Skokomish. An area of ½ square mile in the Puyallup Agency in Washington. Land was also ceded. By executive order, February 25, 1874, the reserve was enlarged.

4966 A.C. (1855 A.D. - January 31): A treaty was signed with the Makah, and land was ceded in Washington. A reserve was set apart, 36 square miles. Enlarged by executive order, October 26, 1872, superseded January 2, 1873 and October 21, 1873.

4966 A.C. (1855 A.D. - February 22): A treaty was signed with the Chippewa of the Mississippi, land was ceded in Minnesota. Ten tracts were set apart for reserves, a tract for half-breeds, and privilege of purchase by Missionaries. (ceded - July 8, 1889.)

4966 A.C. (1855 A.D. - March 3): By act of Congress the Mendocino Reserve was set apart. An area of 25,000 acres in California. Land was restored to public domain by act of Congress, July 27, 1868. This reserve had great potential but was abandoned because whites wanted it.

4966 A.C. (1855 A.D. - June 9): A treaty was signed with the Walla-Walla, Cayuse, and Umatilla in Oregon and Washington. Land was ceded. A tract in Oregon was set apart for a reserve.

4966 A.C. (1855 A.D. - June 9): By treaty and act of Congress, August 15, 1894, the Yakima Reserve was set apart for the Klikitat, Paloos, Topnish, Wasco and Yakima in an area of 917 square miles in Washington. All other claims of land were ceded. Executive order - November 28, 1892 - set apart 6 square miles near present reserve. Land cession confirmed by two acts - August 15, 1894.

4966 A.C. (1855 A.D. - June 11): A treaty was signed with the Nez Perce, in which they ceded land in Oregon, Idaho, and Washington. Land was set apart for a reserve.

4966-4967 A.C. (1855-1856 A.D. - July 1 & January 25): By treaties and executive order of November 4, 1873, the Quinaielt Reserve was set apart for the Hoh, Quaitso and Quinaielt, an area of 350 square miles in the Puyallup Agency in Washington. Also, land was ceded.

4966 A.C. (1855 A.D. - July 16): By treaty the Jocko Reserve was set and occupied by Bitter Root, Carlos Band, Flathead, Kutenai, Lower Kalispel and Pend d'Oreille. An area of 2,240 square miles in the Flathead Agency in Montana. Land was ceded in Washington and Idaho. Also a reserve in Bitter Root Valley was set apart for the Flathead.

4966 A.C. (1855 A.D. - August 11 to September 18): Several treaties were concluded with the Coast tribes of Oregon by Superintendent Palmer. They ceded all claims to land, except tracts for reserves. The treaties were not ratified.

4966 A.C. (1855 A.D. - October 17): By treaty and by acts and executive orders the Fort Belknap Reserve was set aside and occupied by Blackfeet, Grosventre and Assiniboine tribes. An area of 840 square miles in Montana. Also the Fort Peck Reserve was set aside and occupied by Assiniboine, Brule, Santee, Teton, Hunkpapa and Yanktonai Sioux. An area of 2,775 square miles.

4966 A.C. (1855 A.D. - November 9): By treaty and executive order the Coast Reserve was set apart for the Indians of the coast of Oregon.

4966 A.C. (1855 A.D. - November 16): By proclamation, the Klamath River Reserve was set apart, an area of 25,000 acres in California. Act of Congress, March 3, 1855. (June 17, 1892 - restored to public domain.)

4966-4967 A.C. (1855-1856 A.D.): The Seris resist enroachments of Mexican ranchers in Sonora.

4967 A.C. (1856 A.D. - February 5): A treaty was signed with the Stockbridge and Munsee, in which they ceded all remaining lands at Stockbridge, Wisconsin. The U.S. was to select a tract for a reserve.

4967 A.C. (1856 A.D. - February 11): A treaty and executive order was signed with the Menomini, in which they ceded a tract for the Stockbridge Reserve.

4967 A.C. (1856 A.D. - August 7): A treaty was signed with the Creeks and Seminole in which the Creeks ceded land to the Seminoles in Oklahoma.

4967 A.C. (1856 A.D. - September 4): The Round Valley Reserve was set apart in California. White squatters immediately moved in to try to seize the best lands.

4968 A.C. (1857 A.D. - September 24): A treaty was signed with the Pawnee (four confederated bands), in which they ceded land in the Dakotas and Nebraska. A tract was reserved in Nebraska. (By act - April 10, 1876 the reserve was to be sold, and a new reserve provided in Oklahoma. Act of March 3, 1893 - ceded tract in Oklahoma)

4968 A.C. (1857 A.D. - November 5): A treaty was concluded between the New York Indians and the Ogden Land Co. The Tonawanda Seneca Indians were authorized to buy back their reservation land from the Ogden Land Co. with monies from the U.S. Government.

4969 A.C. (1858 A.D.): Texas Rangers begin offensive into Oklahoma against the Comanches and Kickapoos.

4969 A.C. (1858 A.D. - June 8): By act of Congress, the Munsee or Christian Indians sold four sections of land that had been purchased from the Delawares in 1854. The Indians then moved among and confederated with the Swan Creek and Black River Chippewas.

4970 A.C. (1859 A.D. - February 28): By act of Congress, and executive order, the Salt River Reserve was set aside for the Pima and Maricopa Indians in Arizona.

4970 A.C. (1859 A.D. - February 28): By act of Congress and executive orders, the Gila River Reserve for Pima and Maricopa tribes, an area of 448 square miles, in the Pima Agency in Arizona, was set apart. Executive order - August 31, 1876 - additonal tract is set apart; and again January 10, 1879, but this order revoked June 14, 1879 and another tract was set apart. Another addition set apart May 5, 1882. The executive order - November 15, 1883 addition set apart. Act - October 1, 1886, ceded land in Arizona that had always been theirs.

4970 A.C. (1859 A.D. - April 15): The Winnebagoes were to retain a reserve in the eastern portion of their land in Minnesota, and the western portion was to be sold and monies held in trust. By act of Congress, February 21, 1863, the reserve was sold and another was to be set apart.

4970 A.C. (1859 A.D. - July 16): By treaty, the Chippewa and Munsee Reserve was set apart in the Potawatomi and Great Nemaha Agency in Kansas.

4970 A.C. (1859 A.D. - October 5): A reserve was set apart for the Western Shoshoni in Ruby Valley, Nevada by Agent Jarvis. Many years later it was abandoned.

4970 A.C. (1859 A.D. - November 19): Superintendent McDuffie reported abandonment of Fresno River Reserve of the Chow-chilla, Pohomeche, Chook-chancie in California. Whites got the land, improved by the Indians.

4970-4971 A.C. (1859-1850 A.D.): Kickapoos abandon villages on Big Beaver Creek and move north to the Canadian River and Wild Horse Creek where other Kickapoos still were.

4971 A.C. (1860 A.D.): By this date the 500 Southern Kickapoos are scattered on the Canadian, Washita, Sabine, and Brazos rivers in the U.S. and the Remolino River in Mexico.

4971-4976 A.C. (1860-1865 A.D.): The Civil War period was very difficult for the Chickahominy of Virginia. One group fled to Canada, moving in with a band of Ojibwa (Chippewa) Indians. They later returned to Virginia for the most part, bringing at least one Ojibwa wife along. Of those that remained in Virginia, "the Confederates suspected their loyalty, and with good reason. Not a few of their young men served in the Union forces, and all sought to avoid being drafted into the Southern army."

4971-4996 A.C. (1860-1885): The Apaches of Arizona and New Mexico wage superb defensive warfare against large numbers of U.S. troops and white terrorists.

4972 A.C. (1861 A.D. - August 12): The Kickapoos alone of all the east and central Oklahoma tribes, refuse to agree to an alliance with the Confederate States of America, because of their hostility towards Texas. The Wild Horse Creek band then goes to southern Kansas, along with most of the Canadian group of Kickapoos. Another group joined Opothlegaholo's Village of neutral Creeks and Seminoles but Confederate attacks forced them to also flee to Kansas. The Kickapoos eventually went to Leavenworth.

4972 A.C. (1861 A.D. - October 3): By executive order the Uintah Valley Utah is set aside for the bands of Utes. The remainder of claimed country taken by U.S. without formal purchase.

4972 A.C. (1861 A.D. - November 15): Land was set apart for the Prairie bands of Pottawatomies in Kansas. A portion was to be sold to the Leavenworth, Pawnee and Western Railroad Company.

4972-4988 A.C. (1861-1877 A.D.): Although some warfare had occurred earlier, this period saw the major assault by the U.S. on the lands of the Plains Indians and the latter's armed reaction. From 1861 to 1869 (4972 to 4980 A.C.) war was general from Wyoming south to Texas from 1865 to 1868 it spread northwards from 1869 to 1873 (4980-4984) it was largely limited to Texas, 1874 and 1875 (4985 and 4986 A.C.) saw it spread to Oklahoma, and 1876-1877 (4987-4988 A.C.) featured the last major Sioux war. By 1877 the Plains Indians were militarily defeated although Sitting Bull was free in Canada and the 1890 "war" was yet to come. (5001 A.C.)

4972-4980 A.C. (1861-1869 A.D.): General defensive warfare is waged by the Cheyenne, Arapaho, Kiowa, Kiowa Apache, and Comanche, from Wyoming to Texas.

4973 A.C. (1862 A.D.): The Southern Kickapoos and other refugee Indians from Oklahoma in Kansas raid continuously into Oklahoma, encouraged by Union leaders. 5,000 refugees were in Kansas.

4973 A.C. (1862 A.D - April 9): Proposed Smith River Reserve for the northern California Indians. (Discontinued July 27, 1868)

4973 A.C. (1862 A.D. - June 24): Tribal relations of the Ottawa of Blanchard's Fork and Rock de Boeuf were to be dissolved in five years and Ottawas to become citizens of U.S., allotments to go to members of the tribe, land sold for school fund, land to be granted to Baptist church, and remainder of reserve to be sold. (Kansas)

4973 A.C. (1862 A.D. - Fall): Machemanet leads 600 Kickapoos from Kansas to Texas. On the Little Concho River they were attacked by Texas confederate troops but repulsed the latter killing 16 Texans. The Kickapoos then crossed the Rio Grande and settled near Nacimiento, Coahuila. They joined with the Morelos Kickapoos in Mexico since 1839.

4973 A.C. (1862-A.D. - October 23): Kickapoos, along with Shawnees and Delawares, attack the pro-confederate Tonkawas controlling Wichita Agency, Oklahoma. 100 Tonkawa scalps were taken.

4973-4974 A.C. (1862-1863 A.D.): The easternmost Dakotas (Sioux) resist white trickery and agression in the so-called "Minnesota Sioux War". After much fighting 300 Dakota were captured and 38 of the freedom-fighters were hanged.

4974 A.C. (1863 A.D. - June 9): By treaty, and act of Congress, August 15, 1894, the Lapwai reserve was set apart for the Nez Perce tribe, an area of 50 square miles, in the Nez Perce Agency in Idaho. (Opened to settlement by proclamation of November 18, 1895)

4947 A.C. (1863 A.D. - October 2): By treaty and act of Congress January 14, 1889 and July 8, 1889 the Red Lake Reserve was set apart for the Red Lake and Pembina bands of Chippewa in the Leech Lake Agency in Minnesota, an area of 1,250 square miles. Land was ceded in Minnesota and Dakota.

4974 A.C. (1863 A.D. - October 7): Treaty with Utah-Tabeguach band, bounds set and land ceded.

4975 A.C. (1864 A.D. - September): Papequah, Pecan and Nokowhat bands of Kickapoos (700 men, women and children) migrate from Kansas to Coahiula via West Texas. They were attacked by Texas troops near Dove Creek but in spite of the Texans having the advantage of surprise, the Kickapoos won the day, killing 26, wounding 60, killing 65 horses, and losing only 15. (This was on January 8, 1865) The Kickapoos then went on to Coahiula.

4974-4976 A.C. (1863-1865 A.D.): About 1,300 Kickapoos (Kikapuak) settle in northern Mexico (Coahiula) to get away from the U.S. and to be able to fight against the Anglo-Texans.

4975 A.C. (1864 A.D.): Nokowhat leads a band of 100 Kickapoos from Kansas to Mexico. He returned in 1867 (4978 A.C.) to find that all of their rights on the Kansas reservation had been taken away.

4975 A.C. (1864 A.D.): Keoquack leads 50 Kickapoo to southwest Kansas in protest of allotment policy at Leavenworth reservation. They went on a buffalo hunt, returned to Leavenworth in 1865 (4976 A.C.), then to Oklahoma in 1874 (4985 A.C.).

4976 A.C. (1864 A.D. - January 15): The establishment of the Bosque Redondo Reserve for the Apache was approved. An area of 40 square miles in New Mexico.

4975 A.C. (1864 A.D. - April 8): By act of Congress the Hoopa Valley Reserve was set apart for the Hunsatung, Hupa, Klamath River, Miskeet, Redwood, Saiaz, Sermolton, and Tishlanaton tribes, an area of 155 square miles in California. It was allocated August 21, 1864. Executive order - June 23, 1876 proclaims bounds. Executive order - October 16, 1891 extends limits of reserve. Act - June 17, 1892 restores Klamath reserve to public domain.

4975 A.C. (1864 A.D. - April 18): By acts of Congress, the Round Valley (Nome Cult) Reserve was set apart for the Clear Lake, Concow, Little Lake, Nomelaki, Pit River, Potter Valley, Redwood, Wailaki and Yuki tribes, an area of 50½ square miles in California.

4975 A.C. (1864 A.D. - July 18): By order of Secretary of Interior the U.S. took possession of lands of the Chehalis, Klatsop, Chinook, Klikitat and other tribes in Washington. A reserve was set apart in northwestern Washington.

4975 A.C. (1864 A.D. - October 14): A treaty was signed with the Klamath and Modok tribes and Yahooskin band of Snake Indians, in which land was ceded in Oregon and Washington. Bounds of a reserve were to be set at Klamath Lake.

4975 A.C. (1864 A.D. - November 29): Col. Chivington's band of Colorado white killers attack Black Kettle's peaceful Cheyenne camp at Sand Creek. Up to 500 men, women and children were murdered and carved up, many begging for mercy.

4976 A.C. (1865 A.D.): All Kickapoos have left their Kansas reservation for the south, except for the Kennekuk group. The exodus was caused by white crooks and crooked BIA officials.

4976 A.C. (1865 A.D.): By this date all of the Southern Kickapoos are settled in Coahuila, Mexico. There are 1,300 altogether. Then in 1867 (4978 A.C.) Nokowhat and his group of 100 returned north to Leavenworth.

4976 A.C. (1865 A.D. - March 3): By act of Congress, the Colorado River Reserve for the Chemehuevi, Walapai, Kowia, Cocopa, Mohave and Yuma tribes, an area of 376 square miles in the Colorado River Agency in Arizona was set aside. Executive order - May 15, 1876 correctly defines bounds of reserve.

4976 A.C. (1865 A.D. - July 10): By order of Secretary of Interior two reserves were to be set apart for the Washoes in Nevada and California, because their land had been taken over by settlers. No "suitable land" was available and no further action was taken.

4976 A.C. (1865 A.D. - August 12): A treaty was signed with the Snake (Wollpah-pe tribe) in which they ceded land in Oregon, and they removed to a reservation for the Klamaths.

4976 A.C. (1865 A.D. - September 29): A treaty was signed with the Osage in which they ceded 2 portions of their reservation in Kansas and granted one section in trust to Catholic missions.

4976 A.C. (1865 A.D. - October 10): Treaty with Sioux-Miniconjou band of Dakota to acknowledge authority of U.S.

4976-4979 A.C. (1865-1868 A.D.): The U.S. tries to violate its treaties with the Lakota and a war results. The Lakota are successful, the U.S. is forced to back down, and peace is restored.

4976 A.C. (1865 A.D. - November 15): The Middle Oregon bands relinquish right of hunting on land ceded to U.S. by treaty of June 25, 1855.

4976 A.C. (1865 A.D. - December 21): By executive order a part of the reserve for the Indians on the coast of Oregon was released.

4976-4990 A.C. (1865-1879 A.D.): A group of Kickapoo (Kikapuak) living in Coahuila, Mexico wage continuous, effective warfare across the Rio Grande against the Anglo-Texans. The Kickapuak destroyed millions of dollars worth of property, killed hundreds of Texans, and completely desolated entire counties in south Texas.

4977 A.C. (1866 A.D.): Indians were still being held as semi-slaves ("peones") in New Mexico.

4977 A.C. (1866 A.D.): Any person with ¼ or more Negro ancestry was legally held to be "a colored person" in Virginia, thus threatening the Indian identity of some individuals. Any Indian was now defined as a person with ¼ or more Indian ancestry who was 1/8 or less part-Negro. (This definition was repeated in 1910, except that having 1/16 or more of African descent defined one as a "colored person".)

4977 A.C. (1866 A.D. - April 28): A treaty was signed with the Choctaw and Chickasaw in which they ceded land, the right-of-way for railroad and agreed to receive and locate 10,000 Kansas Indians in Oklahoma.

4977 A.C. (1866 A.D. - June 14): A treaty was signed with the Creek in which they ceded the western half of their reserve for the location of friendly Indians in Oklahoma.

4977 A.C. (1866 A.D. - July 4): The U.S. guarantee payment to the Delaware for land sold to Leavenworth, Pawnee and Western Railroad Co. by 1860 treaty. Delaware sold rest of reserve to Missouri River Railroad Co. The U.S. agreed to sell a reserve to the Delawares.

4977 A.C. (1866 A.D. - July 27): Agreement at Fort Berthold with Arikara, Grosventre, and Mandan in Dakota for peace.

4977 A.C. (1866 A.D. - September 22): By executive order, the Shoalwater Reserve was set apart for the Shoalwater and Chehalis, an area of ½ square mile in the Puyallup Agency in Washington.

4977 A.C. (1866 A.D. - December 21): In the Fetterman Battle the Sioux ambushed and cut up a small detachment of troops on the Bozeman Trail. Public opinion demanded a reassessment of Indian policy. There were investigations and policy innovations but nothing done to bring any improvement.

4978 A.C. (1867 A.D.): The Board of Indian Commissioners was established by Congress in response to a general demand for a non-partisan group to oversee the administration of Indian affairs. Staffed by reformers it was frequently at odds with the Interior Department in its 65 year history. As it resigned itself to seeing its advice go unheeded, relations improved.

4978 A.C. (1867 A.D. - June 14): By treaty and acts of Congress of March 3, 1891 and August 15, 1894, the Coeur d'Alene Reserve was set apart for the Coeur d'Alene, Kutenai, Pend d'Oreille, and Spokane tribes, an area of 632 square miles, in the Colville Agency in Idaho. (Act of July 13, 1892 - portion of reserve restored to public domain. Confirmed August 15, 1894)

4979 A.C. (1868 A.D. - May 7): By treaty, a reserve was set apart for the Crow in Montana.

4979 A.C. (1868 A.D. - May 10): The Northern bands of Cheyenne and Arapaho moved to the Big Sioux reservation in Dakota, and ceded all other claims.

4979 A.C. (1868 A.D. - June 1): By treaty the Navajo Reserve was set apart in Arizona, New Mexico and Utah.

4979 A.C. (1868 A.D. - July 3): By treaty and acts of June 22 and December 15, 1874, the Wind River or Shoshoni Reserve was set apart for the Bannock and Eastern Shoshoni, an area of 2,828 square miles in Wyoming. They relinquished all other lands.

4979 A.C. (1868 A.D. - July 3): By treaty and acts of Congress of July 3, 1882, September 1, 1888, February 23, 1889 and March 3, 1891, the Fort Hall Reserve was set apart for the Bannock and Shoshone tribes. An area of 1,350 square miles in Idaho. By agreement July 18, 1881 - cede right away through reserve, and ratified July 3, 1882 and September 1, 1888.

4979 A.C. (1868 A.D. - July 27): By act of Congress, the Smith River reserve in California was discontinued and the Indians moved to the Hoopa Valley and Round Valley reserve. The Mendocino reserve was also restored to public domain.

4979 A.C. (1868 A.D. - September 24): By unratified treaty and act of Congress of February 23, 1889 the Lemhi Reserve was set apart for the Bannock, Sheepeater, and Shoshoni Tribes. An area of 100 square miles in Idaho. Executive orders - February 12, 1875 - set apart a tract. Agreement - May 14, 1880 ceded portion of Lemhi reserve.

4979 A.C. (1868 A.D.): Apache captives were being sold as slaves for an asking price of $40 each in Arizona.

4980 A.C. (1868 A.D. - August 10): By executive order a reserve was established for the Cheyenne and Arapaho in Oklahoma.

4980 A.C. (1869 A.D.): Indians were still being sold in the central plaza of Los Angeles, California as slaves (not for life, as such, but for a fixed period of time). They were rounded up, put in pens, and sold each Monday morning.

4980-4981 A.C. (1869-1870 A.D.): Louis Riel, a Cree metis (mixed-blood) leads a rebellion of 10,000 mixed-bloods in Manitoba against aggression by the Canadian government.

4980-4984 A.C. (1869-1873 A.D.): The U.S. government tries to force the southern plains tribes to live on reservations in Oklahoma but Kiowas, Comanches, and some allies keep up raids on their old Texas enemies.

4981 A.C. (1870 A.D. - January 31): By executive order, the Mission Indian Reserve is set apart for the Diegeños, Kawia, San Luis Rey, Serranos and Temecula tribes. Twenty-two reserves in an area of 282 square miles in the Mission Tule Agency in California.

4981 A.C. (1870 A.D. - March 30): By executive order the Round Valley reserve in California is enlarged. (Executive order - July 26, 1876 - Camp Wright added to reserve.)

4981 A.C. (1870 A.D. - April 12): A reserve was set apart for the Arikara, Gros Ventre and Mandan at Fort Berthold, Dakota. Claims to other land relinquished. Executive order - July 13, 1880 restores a portion to public domain, sets apart another addition.

4981 A.C. (1870 A.D. - July 15): By act of Congress the roving Kickapoos of Texas and Mexico were to be collected and placed on a reserve in Oklahoma. Again - Act of Congress - June 22, 1874.

4981-4996 A.C. (1870-1885 A.D.): More than 10,000,000 buffalo were slaughtered on the Plains by white hunters, destroying the plains Indians' basis of subsistence.

4982 A.C. (1871 A.D. - February 6): By act of Congress, all land except 18 sections of the Stockbridge and Munsee reserve in Wisconsin was to be sold.

4985-4986 A.C. (1874-1875 A.D.): Powerful U.S. armies attack the Kiowas, Comanches, and allies, finally defeating the Indians and confining them on reservations.

V. A Century of Colonial Oppression to 1971 A.D. (5082 A.C.)

4962-4991 A.C. (1851-1880's A.D.): During these years federal bureaucrats gradually developed their plans for "the final solution of the Indian problems". In essence, the plans called for the complete taking over of

4962-4991 A.C. (1851-1880's A.D.): continued

tribal affairs by colonial administrators (the BIA), the complete destruction of the tribes, and the rapid reduction of the size of the Indian land base. Commissioner Lea set forth the doctrine in 1851 (4972 A.C.) when he called for the Indian's "concentration, their domestication and their incorporation..." In 1857 (4968 A.C.) Commissioner Denver advocated small reservations which would force the Indians to become farmers and in which the land would be allotted individually. In 1862 Commissioner Smith said that Indians should be regarded as "wards of the government". By the 1880's this new policy was in full operation.

4973 A.C. (1862 A.D.): Secretary of the Interior Caleb Smith advocates a sharp change in Indian policy. He asserts that tribes should no longer be regarded as independent (self-governing) nations. Instead the Indians should be treated as "wards of the government". This policy was gradually put into effect and is the origin of the "trust Powers" doctrine of the BIA.

4981 A.C. (1870 A.D.): The 14th Amendment to the U.S. Constitution guarantees citizenship to "all persons born or naturalized in the United States". Indians, however, were subsequently excluded from citizenship rights, even when residing off-reservation, except when granted citizenship by a special act of Congress.

4982 A.C. (1871 A.D.): The Supreme Court, in McKay vs. Campbell, holds that Indians born in tribal allegiance are not born "in the United States" and are not citizens. "The Indian tribes . . . have always been held to be distinct and independent political communities, retaining the right of self-government. . . "

4982 A.C. (1871 A.D. March 3): Up until this time Indian lands were extinguished only under treaty clause, then the Federal government abolished the practice of recognizing the tribes as independent nations. By 1890 A.D. Indian title to all public domain had been extinguished, except in Alaska and in the portions included in 162 reservations, and those acquired by individuals through purchase. The take-over of Indian lands was illegal, however.

4982 A.C. (1871 A.D. November 14): The Bitter Root Valley Reservation of Montana was canceled by Executive Order. It had been established for the Flathead, Kootenay, and Upper Pend d' Oreilles Indians in the treaty of July 16, 1855.

4983 A.C. (1872 A.D.): Commissioner of Indian Affairs Francis C. Walker states that: "There is no question of national dignity . . . involved in the treatment of savages by civilized powers. With wildmen, as with wild beasts the question of whether in a given situation one shall fight, coax, or run, is a question merely of what is easiest and safest".

4983 A.C. (1872 A.D. May 8): By act of Congress the remaining of the "Trust" and "Diminished reserve" land of the Kansa was sold and they were removed to Oklahoma. Act - July 5, 1876 provides for sale of unsold land in Kansas to settlers. Act - March 16, 1880 extends time for payment for land.

4983 A.C. (1872 A.D. May 29): By the act of Congress the Chippewa of Lake Superior were to be removed from the Lac de Flambeau, Lac Court Oreille, and Fond du Lac reserve, and put on the Bad River reserve. Most refused and so the order was not carried out.

By act of Congress a negotiation was made with the Cheyenne and Arapaho for the release of their reserve and they were assigned a reserve within the Creek and Seminole reserve in Oklahoma. Ceded two tracts - March 3, 1891 (5002 A.C.).

4983 A.C. (1872 A.D. June 1): By act of Congress a tract was partitioned among the members of the Me-shin-go-me-sia band of the Miami in Indiana.

4983 A.C. (1872 A.C. June 5): By act of Congress the amended reserve selected for the Great and Little Osage was confirmed, and it was provided that the Kansas tribe could settle within the limits of the tract in Oklahoma. The selection of the Kansas tribe was confirmed. By act of Congress the Flathead tribe was removed from Bitter Root Valley and were to be established on the Jocko reserve, in Montana.

4983 A.C. (1872 A.D. October 19): In an agreement with the Wichita and affiliated bands, they ceded all claim to lands in Texas, Louisiana and Oklahoma. A reserve was to be set apart in Oklahoma.

4983 A.C. (1872 A.D. December 14): By Executive order the Chiricahua Reserve was set apart for the Apache in Arizona. The order was cancelled Oct. 30, 1876. The Camp Grant reserve (established Nov, 9, 1871) was restored to public domain.

The Apache's White Mountain reserve in Arizona was enlarged. (Set Nov. 9, 1871). Executive order April 27, 1876 restores a portion of this reserve to public domain.

4984 A.C. (1873 A.D.): U.S. troops invade Mexico and stage a surprise attack on the Kickapoo village in Coahuila while the warriors are gone. Many persons of all ages and sexes were killed, the villages were burned, and 40 prisoners were carried off.

4984 A.C. (1873 A.D. January 9): By Executive order, the Tule River Reserve was set apart for the Kawia, Kings River, Monache, Tehon, Tule, and Wichumni tribes, an area of 76 square miles, in the Mission Tule Agency in California. Reserve canceled by Executive orders, Oct. 3, 1873 and Aug. 3, 1878.

4984 A.C. (1873 A.D. January 11): Kentipoos (Capt. Jack) and his fifty brave Modoc freedom-fighters commence their heroic defense of the Modoc Lava Bed stronghold against 400 white soldiers armed with howitzers. They held out for 3 months against 1000 men, losing only five as against 81 whites.

4984 A.C. (1873 A.D. March 12): By Executive order a reserve was set apart for the Paiute at the Moapa river in Nevada. Order canceled Feb. 12, 1874 Another reserve set apart. Remainder of Paiute claims in Utah, Arizona, Nevada and California taken by U.S. without formal purchase. Act - March 3, 1875 a portion restored to public domain. 1,000 acres retained for future reserve, and was approved by Executive order, July 3, 1875 (4986 A.C.).

4984 A.C. (1873 A.D. August): By Executive order a portion of the San Carlos division of White Mountain reserve for the Apache, in Arizona, was restored to public domain.

Another portion restored to public domain, July 21, 1874, and again Jan. 26, 1877, and again March 31, 1877.

4984 A.C. (1873 A.D. September 9): By Executive order, and treaty of Jan. 22, 1855, the Swinomish Reserve boundaries were set for the Dwamish, Etakmir, Lummi, Snohomish, Sukwamish, and Swinomish, and area of 2 3/4 square miles in the Tulalip Agency in Washington.

4984 A.C. (1873 A.D. November 8): By Executive order a reserve was set apart for the Coeur d'Alene, Southern Spokane and others in Idaho. Confirmed March 3, 1891 (5002 A.C.).

4984 A.C. (1873 A.D. December): Over 300 Kickapoos move from Mexico to Oklahoma to rejoin the 40 prisoners taken earlier in the year. About half of the Southern Kickapoos were still in Mexico in scattered bands.

4984 A.C. (1873 A.D. December 10): By Executive order a reserve was to be set apart for the Jicarilla Apache on the San Juan river in New Mexico.

4985 A.C. (1874 A.D.): The Kickapoos still in Mexico are scattered west from Coahuila across Chihuahua and south into Durango. Cheeno was their principal leader. During 1875 U.S. representatives meet with them at Santa Rosa, Coahuila, and Zaragoza and Durango. The citizens of Coahuila and Durango were opposed to the removal of the Kickapoos, needing their help against the Apaches. Kickapoos decide to stay in Mexico except for Mosquito's band of 115 persons.

4985 A.C. (1874 A.D. March 19): By Executive order the Walker River Reserve was set apart for the Paiute. An area of 498 ¼ square miles in the Nevada Agency in Nevada. It had been a reservation for ten years.

4985 A.C. (1874 A.D. March 23): By Executive order the Pyramid Lake, or Truckee Reserve, was set aside for the Paiute. An area of 503¼ square miles in the Nevada Agency in Nevada. It had been in existense for about 14 years.

4985 A.C. (1874 A.D. June 22): By act of Congress, 20 sections were to be purchased from the Omahas in Nebraska, on which to locate the Wisconsin Winnebagoes.

4985 A.C. (1874 A.D. June 23): An agreement was made with the Eastern Shawnee in which they ceded a tract of their reserve in Oklahoma.

4985 A.C. (1874 A.C. July 1): By Executive order a reserve was set aside for the Papago in Arizona. Dec. 12, 1882 the Gila Bend reserve is set apart for Papago and others.

4986 A.C. (1875 A.D. March 3): By act of Congress, the Modoc Reserve was set apart in the Quapaw Agency in Oklahoma, by sale of land from Eastern Shawnee. This was to be a place of banishment for Captain Jack's freedom-fighters.

4986 A.C. (1875 A.D. - March): By act of Congress the Moapa River Reserve (formerly the Muddy Valley Reserve) was set and occupied by the Chemehuevi, Kaibab, Pawipit, Paiute, and Shivwits. An area of 1½ square miles in the Nevada Agency in Nevada.

4986 A.C. (1875 A.D. - April 23): By executive order, the Camp Verde Reserve for the Apache Mohave (Yavapai) Indians in Arizona, was revoked.

4987 A.C. (1876 A.D. - June 25): Sioux and Cheyenne freedom-fighters completely annihilate Custer and his 265 men at the Little Big Horn.

4988 A.C. (1877 A.D. - February 28): By act of Congress and by treaty of April 29, 1868, the Sioux (Standing Rock) Reserve was set apart for the Blackfeet, Hunkpapa, Lower & Upper Yanktonai Sioux. An area of 4,176 square miles.

4988 & 4997 A.C. (1877 & 1886 A.D. - April 16 & May 4): By executive order the Duck Valley Reserve was set, and occupied by the Paiute and Western Shoshoni. An area of 438 square miles in Nevada. [treaty - October 1, 1863]. Executive order - May 4, 1886 an addition to reserve for Paiute [Paddy Cap's band].

4988 A.C. (1877 A.D. - May 10): By executive order a tract was set apart, the Carlin Farms reserve for the Northwestern Shoshoni in Nevada.

4989 A.C. (1878 A.D.): Keoquarck leads 40 northern Kickapoo to Oklahoma to join the Mexican Kickapoo.

4989 A.C. (1878 A.D. - May 27): By act of Congress the Nez Perce of Joseph's band were to be removed from Fort Leavenworth and located on a reserve purchased from the Cherokee in Oklahoma.

4990 A.C. (1879 A.D.): Capt. R. H. Pratt founds Carlisle Indian School as a place where Indian pupils are to be kept as far away from their people as possible in order to de-indianize them. Pratt said "to civilize the Indian, put him in the midst of civilization. To keep him civilized, keep him there."

4991 A.C. (1880 A.D.): By this date the last of the great southern herd of buffalo were gone, all slaughtered.

4992 ACC. (1881 A.D. - March 3): By act of Congress - Oto and Missouri - remainder of reserve in Nebraska and Kansas sold (June 10, 1872) and they were moved to a reserve in Oklahoma that was purchased from the Cherokee.

4993 A.C. (1882 A.D. - August 5): By act of Congress, the Papago Reserve was set apart for the Papago tribe, an area of 43 square miles in the Pima Agency in Arizona.

4993 A.C. (1882 A.D. - December 16): By executive order, the Moqui (Hopi) Reserve was set apart for the Moqui (Hopi) tribe, an area of 3,863 square miles in the Navajo Agency in Arizona.

4994 A.C. (1883 A.D. - January 4): By executive order the Hualpai (Walapai) Reserve for the Walapai tribes was set apart, an area of 1,142 square miles in the Walapai Agency in Arizona.

4994 A.C. (1883 A.D. - July 6): By executive order a reserve was set apart for the Yuma in Arizona, Executive order - January 9, 1884 reserve restored to public domain. A new reserve is established in California. Act - October 1, 1886, ceded land in Arizona that had always been theirs.

4995 A.C. (1884 A.D.): The Supreme Court, in Elk vs. Wilkins, holds that a detribalized tax-paying Indian legally resident in Nebraska was not granted citizenship by the 14th Amendment because Indian tribes are "alien nations". Indian tribes were said to be not subject to U.S. jurisdiction.

4995 A.C. (1884 A.D. - July 12): By executive order the Chilocco Industrial School Reserve was set apart, in Oklahoma, 640 acres.

4995 A.C. (1884 A.D. - October 3): By executive order the Pueblo Industrial School Reserve of 65.79 acres was set apart in New Mexico.

4995 & 5011 A.C. (1884 & 1900 A.D. - November 26 & March 19): By executive order the Northern Cheyenne Reserve was set apart. An area of 765 square miles in the Tongue River Agency in Montana.

4996 A.C. (1885 A.D. - March 3): By act of Congress negotiations were made with Creeks, Seminoles, and Cherokee to open to settlement unassigned land ceded August 11, March 21 & July 19, 1866 in Oklahoma.

4997 A.C. (1886 A.D.): In U.S. vs. Kagama the Supreme Court holds that the Indians are "under the political control of the U.S...." This directly contradicted Elk vs. Wilkins of 1884 (4995 A.C.) but was necessary to support the growing power of the BIA.

4998 A.C. (1887 A.D.): The Dawes Allotment Act sought to break up tribally owned lands and divide them up among individuals, with the "surplus" going to whites. This act not only had the effect of destroying tribal corporate and social existence, but also gave the Indian agents tremendous power over individual Indians. For the first time in many areas the agents could control which Indians used what lands.

4998-4995 A.C. (1887-1933 A.D.): Thanks to the Dawes Allotment Act (Termination) the Indian land base dropped from 130 million acres in 1887 to 49 million acres in 1933.

4998 A.C. (1887 A.D.): The Commissioner of Indian Affairs forbids the use of Indian languages in Indian schools.

4999 A.C. (1888): Samaria Church disbanded as a white church and is taken over by the Chickahominy.

4999 A.C. (188 A.D. - May 1): By act of Congress a reserve was established for the Indians of the Fort Peck Agency in Montana and also for the Indians of Fort Belknap Agency.

5000 A.C. (1889 A.D.): Commissioner of Indian Affairs Morgan advocates the elimination of all Indian reservations and tribes. The Indian is to be "individualized and conform to the white man's ways, peaceably if they will, forceably if they must..."

5000 A.C. (1889 A.D. - March 1): An act of Congress established a U.S. court in the Indian territory and it largely prevented the five civilized tribes from entering into leases or contracts with other than their own.

5001 A.C. (1890 A.D.): In this year alone more than 17,400,000 acres, or one-seventh of all remaining Indian land, was taken from Indians by the Federal government for redistribution to whites.

5002 A.C. (1891 A.D. - January 12): By act of Congress the Secretary of Interior is authorized to appoint three commissioners to select reservations for each band of Mission Indians of California.

5002 A.C. (1891 A.D. - March 3): By act of Congress the Fort Berthold Reserve was set apart, also by unratified agreement of September 17, 1851 and July 27, 1866, occupied by Arikara, Grosventre, and Mandan in North Dakota, an area of 1,382½ square miles. Executive order June 17, 1892 addition set apart.

5004 A.C. (1893 A.D. - February 20): By acts of Congress the White Mountain or San Carlos Reserve was set apart for the Arivaipa, Chilion, Chiricahua, Coyotero, Membreño, Mogollon, Mohave, Pinal, San Carlos, Tonto and Yuma Apache tribes, an area of 2,866 square miles in Arizona.

5005 A.C. (1894 A.D.): U.S. troops forcibly gathered up Hopi children and punished their parents for resisting enforced white education.

5007 A.C. (1896 A.D.): All of the male Indians on the Mescalero Apache Reservation are forced to have their hair cut short. (This also happened at all schools and on many other reservations.)

5009 A.C. (1898 A.D. - December 22): By executive order, the Hualapai Indian School Reserve was set apart for the Hualapai Indians in Arizona.

5010 A.C. (1899 A.D.): The U.S. Supreme Court, in Stephens vs. Cherokee Nation, holds that Congress has a "plenary power of legislation" over Indian tribes "subject only to the Constitution of the United States."

5013 A.C. (1902 A.D.): In Lone Wolf vs. Hitchock the U.S. Supreme Court decides that Congress has the power to ignore the provisions of treaties with Indian tribes whenever it thinks it is in the interests of the U.S. and the Indians.

5016 A.C. (1905 A.D.): 200 Kickapoo go to Coahuila, promised help by crooked whites. They are, however, not welcomed by Mexico because of their heavy drinking habits and changed character. Other Kickapoo were doing well at Nacimiento.

5018 A.C. (1907 A.D.): The Kickapoo newcomers to Coahuila move to an abandoned ranch 20 miles south of Douglas, Arizona. Some return to Oklahoma in 1916. Others wandered across northern Mexico, between Sonora and Coahuila and occasionally to Oklahoma.

5022 A.C. (1911 A.D.): U.S. Army forcibly entered Hotevilla and captured sixty-nine Hopi children (who were taken away for many years, not being allowed to return home even for vacations).

5027 A.C. (1916 A.D.): In U.S. vs. Nice the U.S. Supreme Court holds that an Indian who has become a citizen can still be treated as a ward and that Congress can still regulate his affairs.

5031 A.C. (1920 A.D. - Early): Canadian government begins attack upon traditional Six Nations Chiefs on Six Nations Reservation.

5033-5035 A.C. (1922-1924 A.D.): The BIA tries to break up and destroy the Indian pueblos of New Mexico. Pueblo lands are to be given to squatters. Also Mescalero Apache lands are to be taken. These efforts are blocked by the all-Pueblo Council and other groups.

5033-5040 A.C. (1922-1929 A.D.): The Bureau of Indian Affairs openly seeks to destroy the Pueblo Indian's traditional religions, in addition to continuing to persecute the Native American Church.

5035 A.C. (1924 A.D.): Congress acts to "grant" citizenship to all Indians who are not yet citizens. This was done even though the 14th Amendment guaranteed citizenship to all persons born in the U.S.

5037 A.C. (1926 A.D.): Commissioner of Indian Affairs Burke visits Taos Pueblo and throws the whole pueblo council into prison for violating the BIA's "religious crimes code".

5038-5039 A.C. (1927-1928 A.D.): The Meriam Survey and Senate hearings reveal the gross abuses within the Bureau of Indian Affairs. The failure of the BIA educational program is revealed.

5030-5054 A.C. (1929-1933 A.D.): Reforms are introduced into the BIA somewhat improving the schools, partially stopping the loss of Indian land, and developing plans for reducing the power of Indian agents on reservations.

5044-5061 A.C. (1933-1950 A.D.): During this period the BIA was controlled by white reformers (headed by John Collier) who wished to apply social science theory to Indian development. The reform leaders were sympathetic to Indian cultural values and desired to stop the loss of Indian land. They also tried to stimulate economic development on the reservation. On the other hand, these reformers were elitists who failed to turn power over to the Indian people. They wanted to reform from above. They also failed to understand the Indian desire for self-determination, by and large. The basic relation of Indians to the larger society really did not change in this period.

5045-5046 A.C. (1934-1935 A.D.): The Indian Reorganization Act is adopted by Congress and signed into law. The IRA ostensibly gave elected tribal councils the power to control their own budgets, hire attorneys, and incorporate. On the other hand, the Secretary of the Interior retained final authority and the BIA retained most of its old power.

5052 A.C. (1941 A.D. - May 26): Senate ratifies convention meeting at the Inter-American Indian Institute. Refers to Patzcuaco Conference "last year" and New Division of Inter-American Cooperation to be set up in BIA. No Indians are involved in the Inter-American Indian Institute – or in the planning for it.

5052 A.C. (1941 A.D. March 4-7): Institute on the Future of the American Indian, at the Museum of Modern Art (N.Y.) in connection with the exihibition of Indian Art there. "This Institute deals with a very unusual instance of applied social science. . ., the experiment now going on in the guided acculturation of the American Indian in the U.S." The conference was developed by the American Association on Indian Affairs without Indian involvement.

5055 A.C. (1944 A.D.): Board of AAIA votes to participate in a conference on Post - War Planning for Indians, (April 20-22). It was jointly sponsored by AAIA, ACLU - Indian Committee, Indian Committee of Home Missions Council, and Indian Rights Assoc. Almost no Indians were involved in the conference, except for Christian preachers.

5057 A.C. (1946 A.D.): The U.S. Congress establishes the Indian Claims Commission in order to acquire title to millions of acres of illegally seized Indian land and in order to subsidize "ambulance-chasing" white attorneys.

5062-5079 A.C. (1951-1968 A.D.): During this period the BIA came under the control of white elitists who undid many of the reforms of the 1933-1950 A.D. (5044-5061 A.C.) period. During the 1950's (5061 A.C.) these whites favored the destruction of the tribes and a return to the Dawes "termination" philosophy. Indian lands began to be lost again. White corporations began to get control of Indian resources. The "relocation" program commenced, et cetera. After 1960 A.D. (5071 A.C.) the Kennedy-Johnson administrations slowed down termination but otherwise the BIA remained decidedly anti-Indian.

5063-5068 A.C. (1952-1957 A.D.): The BIA's "relocation" program moves 17,000 Indians to such cities as Los Angeles, Chicago, Denver, and San Francisco-Oakland. At least 5,000 of these returned home by 1957 A.D. (5068 A.C.).

5064 A.C. (1953 A.D. August 1): The U.S. Congress resolves to terminate all U.S. Indians, expanding the policy already applied in Oklahoma, New York and other states. Emphasis was to be placed on California, Florida, Texas, and on the Flatheads, Klamaths, Menominees, Potawatomis of Kansas, and Turtle Mountain Chippewas.

5064-5071 A.C. (1953-1960 A.D.): Anti-Indian congressmen anxious to open up reservation lands, along with assimilationists, get Congress to adopt a resolution calling for the destruction of the tribes, beginning with those of California and certain other areas. This was not a new policy but a return to the Dawes program and to the policy followed in New York State and Oklahoma. The BIA rapidly began to terminate tribes. In California the BIA eliminated many federal services without the proper legal authority.

5065 A.C. (1954 A.D.): New York Project (Robert Moses) seizes St. Regis Mohawkland. Mohawks seek compensation.. (1959 - U.S. Supreme Court refuses to hear the case.)

5065-5066 A.C. (1954-1955 A.D.): The "Eisenhower" Supreme Court, in Tee-hit-ton Indians vs. U.S., holds that the U.S. can seize Indian property without compensation unless Congress had specifically granted title to the Indians.

5067 A.C. (1956 A.D. Summer): Plans for Kinzua Dam reactivated on the Allegany Reservation. It was to flood 9000 habitable acres, leaving only 2300 good acres. (Corn Planters grave was to be flooded).

5072 A.C. (1961 A.D.): Newly-elected President John F. Kennedy appoints a "Task Force on Indian Affairs" headed by Phillips Petroleum Company vice-president W.W.Keeler and including no Indians. The Task Force, after months of study, came up with platitudes except that termination was to be de-emphasized. Subsequently, Kennedy appointed an ex-Democratic politician, Philleo Nash, as Commissioner of Indian Affairs.

5072 A.C. (1961 A.D. February): Basil Williams, President of the Allegheny Seneca, asked President Kennedy to stop the Kinzua Dam pending an impartial investigation. This plea was ignored and the dam proceeded to flood the Seneca's lands, violating a 1794 treaty.

5073 A.C. (1962 A.D. December 6): Commissioner Philleo Nash states that the U.S. has some 575,000 Indians and Eskimos, of whom only 380,000 are served by the BIA. "The balance of the Indian population - around 179,000, consists of people who live away from Indian country and are, for all practical purposes, indistinguishable from non-reservation Indians".

VI. Continuing Native Resistance: 4986-5068 A.C. (1875-1957 A.D.):

4986-4993 A.C. (1875-1882 A.D.): Mexicans begin to try to move into and take over Yaqui territory in Sonora in 1875. Cajeme, Captain-General of the Yaqui, organizes Yaqui troops and open warfare begins. In 1877 the Mayos joined with the Yaquis. From 1877 to 1882 A.D. (4988-4993 A.C.) both tribes maintained an armed truce with the Mexicans. Cajeme built forts and trained his soldiers.

4986-5001 A.C. (1875-1890 A.D.): The Kickapoos in Oklahoma actively and successfully resist the establishment of a school on their lands. They were opposed to white-style education.

4986-5007 A.C. (1875-1896 A.D.): Bitter warfare in Sonora between Seris and Mexicans. The Mexican ranchers were invading Seri territory. In 1894 A.D. (5005 A.C.) two Anglo newspapermen were killed by the Seris on Tiburon Island. In 1896 A.D. (5007 A.C.) two more Anglos were killed on the island. The Seris were threatened with extermination and fought back vigorously.

4987-4988 A.C. (1876-1877 A.D.): The Lakota rise up to stop the U.S. from violating their treaty rights. The Lakota win many battles but are finally forced to agree to peace. However, Sitting Bull and a group of followers hold out.

4987 A.C. (1876 A.D. June 25): Custer and his troops (265 men) are annihilated by Sioux and Cheyenne at Little Big Horn.

4988 A.C. (1877 A.D.): Chief Joseph and his Nez Perce followers make a herioc effort to find freedom in Canada but U.S. troops refuse to allow them to leave the country.

4988-4992 A.C. (1877-1881 A.D.): Sitting Bull and his followers remain free in Canada but starvation finally forces them to agree to settle at Standing Rock, South Dakota.

4989-4990 A.C. (1878-1879 A.D.): The Bannocks, along with Northern Paiute relatives, attempt to use armed force to protect their lands in Idaho and Oregon but are ultimately defeated.

4990 A.C. (1879 A.D.): The White River Utes resist an attempt to force them to accept white domination and their BIA agent calls for troops. Warfare commenced on September 20, 1879 but was halted when Chief Ouray persuaded the Utes to make peace.

4993-5047 A.C. (1882-1936 A.D.): Mexican politicians begin to try to acquire Yaqui and Mayo lands again. Cajeme calls up his 4,000 Yaqui troops and warfare begins. On May 16, 1885 (4997 A.C.) 1,100 Mexicans attack Cajeme's for at Anil and were defeated. In May, 1886 (4997 A.C.), however, Anil was captured and Cajeme was executed in 1887 (4998 A.C.). Other Yaquis continued to resist as guerrillas all through the 1890's (5001 A.C.) and on to 1936 (5047 A.C.). Many Yaquis fled to Arizona, while others were sold as slaves. Guerrilla resistance eventually won back much of the old Yaqui lands after 1910 (5021 A.C.).

4994 A.C. (1883 A.D.): Sarah Winnemucca began lecturing and writing on behalf of her Northern Paiute people (publishing Life Among the Paiute) in order to reach White public opinion on behalf of the Indians.

4996 A.C. (1885 A.D.): Louis Riel and his Cree-Metis followers rebel against Canadian agression in the Saskatchewan River area.

4499-5001 A.C. (1888-1890 A.D.): Sitting Bull leads the Sioux in resistance to the sale of any more Sioux lands. As a part of the resistance effort the so-called "Ghost Dance" spreads among the Sioux. The U.S. tries to suppress the movement, Sitting Bull is killed, and 200 Sioux of both sexes are murdered.

5000-5006 A.C. (1889-1895 A.D.): The Kickapoos of Oklahoma who had come up from Mexico refuse to agree to the Dawes Act and its allottment system. Finally, a fake agreement is forged by the government but the Kickapoos still hold out for several years.

5011-5021 A.C. (1900-1910 A.D.): The Porfirio Diaz dictatorship in Mexico decides to capture Yaquis and ship them as slaves to Yucatan and Tehuantepec. This practice continued on for 10 years. It was designed to exterminate the Yaquis, who were still fighting.

5012 A.C. (1901 A.D.): Samaria Indian Baptist Church is organized in Virginia by the Chickahominy people. At about this same time the Samaria Indian School was established by the Indian people and a teacher was hired. (Later the county school system agreed to take over the school.)

5013 A.C. (1902 A.D.): 200 Yaqui guerrillas liberate 600 other Yaquis from four haciendas near Hermosillo, Sonora. 900 Mexicans soldiers later recapture most, but the guerrillas escaped.

5016-5017 A.C. (1905-1906 A.D.): About 200 Kickapoos leave Oklahoma to get away from Anglo greed and anti-Indianism. They journey to Coahuila to be near the other Kickapoos still living there. Unfortunately, they were defrauded and abused by a white man they trusted. In 1907 the immigrant Kickapoos were moved to Sonora, near the Arizona border. Finally some returned to Oklahoma in 1916 but others drifted in northern Mexico,, without land of any value.

5017 A.C. (1906 A.D.): Led by Yukioma, the traditionalist Hopis left Oraibi and formed Hotevilla as a center of Indianism.

5019 A.C. (1908 A.D.): The modern Chickahominy Tribe was officially organized with William H. Adkins as chief. The tribal officers also included an assistant chief, clerk, treasurer and council members.

5011 A.C. (1910 A.D.): Yaqui guerrillas, still fighting, join up with Mexicans to help overthrow the Diaz dictatorship in Mexico.

5022-5026 A.C. (1911-1915 A.D.): Seneca Nation (Alleganey) tries to hire an attorney to press collections of back rent due from Salamanaca whites, but Federal government refuses to grant funds for that purpose. In 1915 Seneca Council adopts resolution cancelling the defaulted leases but BIA takes no action.

5023 A.C. (1912 A.D.): Dr. Carlos Montezuma, a Yavapai and one of the original members of the "Society of American Indians" broke away to found his own publication, the Wassaja. This periodical may well be regarded as the first militant Indian journal of this century. Montezuma desired the abolition of the Bureau of Indian Affairs on the spot.

5023-5030 A.C. (1912-1919 A.D.): Yukioma was imprisoned for resistance, excercising his freedom of speech and for refusing to obey the Bureau of Indian Affairs' agents orders.

5025-5030 A.C. (1914-1919 A.D.): Six Nations declare war on Germany.

5029-5031 A.C. (1918-1920's A.D.): Dr. Carlos Montezuma, editor of the Wassaja returned to Arizona and became more of a nationalist, fighting not only for the destruction of the BIA but also for the preservation of traditional native identity and values. He also helped to organize the Pimas and others to resist government programs.

5030 A.C. (1919 A.D.): The Indians of Mendocino, Lake, and Sonoma counties, California, formed the Society of Northern California Indians to seek justice, to publish a history of their people, to get better schools, etc. At about the same time the Mission Indian Federation was formed in southern California for similar purposes.

5033 A.C. (1922 A.D.): Iroquois from Ontario ask Winston Churchhill (then Colonial Secetary) for help and appeal to the League of Nations at Geneva. (An Iroqois went there on his own Six Nations passport.) The Indians were resisting a new white-imposed style of government.

5034 A.C. (1923 A.D.): Navajo Tribal Council first meets. "The original Council was organized by the late H.J. Hagerman, to ratify oil leases, but at his insistence was continued to enable the tribe to have some voice in its own affairs."

5035 A.C. (1924 A.D.): Six Nations Pageant started by Emily General - to keep alive Iroquois history and viewpoint, and to resist mounted police among them also.

5035 A.C. (1924 A.D.): Iroquois in U.S. don't ask for citizenship, seldom use right to vote afterwards.

5036 A.C. (1925 A.D.): Clinton Rickard of Tuscarora helps to organize the Indian Defense League - its principal object to provide a defense for Indians too poor to pay for counsel. The first victory was to re-establish Jay Treaty (1794 A.D.) right to pass freely back and forth between Canada and the U.S.

5038 A.C. (1927 A.D.): Longhouse religion established at St. Regis - challenges Christianity. Also revived at Caughnawaga in spite of Catholic suppression (Quebec).

5038 A.C. (1927-1930 A.D.): The Native American people of British Columbia were forced to resist aggression on the part of the Canadian White government. As a result they organized the "Allied Tribes" and waged a largely unified battle until 1927 A.D. (5038 A.C.). The Indian lost the first round of the struggle but by 1930 A.C. (5041 A.C.) a new organization the Native Brotherhood of British Columbia, had been created to continue the struggle.

5041 A.C. (1930 A.D.): Miss Emily General and Iroquois delegation go to England, fighting for traditional government.

5047 A.C. (1936 A.D.): The Yaquis win back part of their old lands, but only 2,500-3,000 are living there with 12,000 still scattered in Sonora, Arizona and elsewhere. Yaqui garrisons exist in every Yaqui town.

5047 A.C. (1936 A.D.): Navajo Tribal Council voted to replace itself. A committee and Rev. Bernard Haile, OFM, went around and got 250 nominations. Only 70 of these 250 were chosen. This aroused hostility.

5048 A.C. (1937 A.D.): A group of young Navajos led by Howard Gorman, organized the Navajo Eastern Boundary Association. It's purpose was to obtain land for the 9,000 Navajos residing on the so-called public domain to the east of the reservation.

5050 A.C. (1939 A.D.): The Pyramid Lake Paiute Tribe launched new legal efforts to oust white squatters, securing widespread Indian support.

5050 A.C. (1939 A.D.): Tonawanda Seneca Council notifies Governor Lehman on May 7, that all state laws would "discontinue to be recognized by the Tonawanda Board of the Seneca Nation."

5050 A.C. (1939 A.D.): At a closed session of the All Pueblo Council, the right of Indians to vote in New Mexico was discussed. A proposal was made to take legal action to get vote. But Pueblos were somewhat reluctant to get involved in state politics.

5050 A.C. (1939 A.D.): Tonawanda Council sends "a Declaration of Independence" to governor of N.Y., declaring that the band no longer wishes the state to assume any authority over tribal affairs. Suits launched to regain title to lost property.

5050 A.C. (1939 A.D.): Seneca Nation (Allegany Reservation) elects a new governing board which seeks to collect rents owed by Whites of Salomanca, N.Y., living on Seneca land, also seek to increase rents which were extremly low. On March 4th, the Seneca Council declares delinquent leases cancelled.

5051 A.C. (1940 A.D.): Most Indians register for the draft, but a few Papagos under the leadership of a religious leader, a few Utes, six Hopis from Hotevilla, and a number of Seminoles refused.

5051 A.C. (1940 A.D.): Seminoles refuse to register for draft because they were still technically at war with the U.S.
Iroquois objected because of having declared war on Germany in 1917 and never having made peace, also because they were not citizens of the U.S.

5052 A.C. (1941 A.D.): U.S. Circuit Court of Appeals ruled that Iroquois Confederation members are citizens of U.S. Case arose because Warren Green, an Onondaga, protested against the Selective Service Act on grounds that the Onondaga were independent and not subject to laws of the U.S.

5053 A.C. (1942 A.D.): Six Nations declare war on Axis powers on July 18.

5055 A.C. (1944 A.D.): Important powwow held in N.Y City on February 18, by Indian Confederation of America, where Indians and friends gathered for dances from 15 tribes. Purpose to aquaint N.Y. people with Indian Culture and to raise money to help needy Indians in N.Y. area

5055 A.C. (1944 A.D.): Delegates from 27 states, representing more than 50 tribes met at Denver on November 15 and formed the N.C.A.I. (National Congress of American Indians) "to enlighten the public, preserve Indian cultural values, seek an equitable adjustment of tribal affairs, and secure and preserve their rights under treaties."

5056 A.C. (1945 A.D.): Iroquois send a delegation to the U.N. in San Francisco (Six Nations Reservation) seeking membership.

5057 A.C. (1946 A.D.): Sun Dance held by Arapahos in Wyoming, war veterans attended.

5057 A.C. (1946 A.D.): Twenty-three Navajo delegates under 86 year old Council Chairman Henry Chee Dodge, go to Washington, D.C. to ask for more schools, more hospitals, more land, and more irrigation facilities. It was Chee Dodge's 8th trip (1st was to attend Cleveland's inauguration.)

5058 A.C. (1947 A.D.): Miss Emily General of Iroquois, quits teaching job rather than swear oath of allegiance to British Crown.

5059 A.C. (1948 A.D.): Iroquois lead fight against bills in Congress for state jurisdiction in civil and criminal cases. Philip Cook, Ray Fadden and Mad Bear Anderson draw up a leaflet on bills.

5059 A.C. (1948 A.D.): Bills were passed in Congress for state jurisdiction in civil and criminal cases in N.Y. Iroquois protested extensively. Edmund Wilson thinks this set off modern Iroquois protest movement.

5060 A.C. (1949 A.D.): Letter datelined "Hopi Indian Empire" 6 chiefs, four interpreters and 16 Hopis wrote to President: 1) Refuse to file land claim because "they had already claimed the whole Western Hemisphere long before Columbus' great, great grandmother was born. We will not ask a White man, who came to us recently, for a piece of land that is already ours." 2) Refuse to lease oil land, "This land is not for leasing or for sale, this is our own sacred soil. 3) Refuse to accept BIA plans for "rehabilitation". 4) Turn down Hoover Commission proposal (termination) "There is something terribly wrong with your system of government because after all these years we are still licking on the bones and crumbs that fall to us from your tables." 5) Hopis refuse to be bound by NATO "We want to come to our own destiny in our own way . . . our tradition and religious training forbides us to harm, kill and molest anyone. We therefore, objected to our boys being forced to be trained to become murders and destroyers".

5061 A.C. (1950 A.D.): Sun Dance is revived among the Sioux.

VII. The Reawakened Indian:

The Contemporary Native Struggle for Liberation: 5068-5082 A.C. (1957-1971 A.D.)

Introduction: In 1957 A.D. (5068 A.C.), in New York and Ontario, the modern Indian struggle moved into a new, active, aggressive stage. During the late 1950's (5069 A.C.) this movement spread rapidly to all of the U.S. and Canada.

5068 A.C. (1957 A.D.): Standing Arrow of the Mohawks led a group of Indians on to lands claimed by non-Indians on Schoharie Creek. The Mohawks claimed the land under the treaty of 1784 A.D.(4895 A.C.) and denied the validity of later acquisition by the state of New York. This was the first open re-occupation of land by Indians in modern times.

5068 A.C. (1957 A.D. March): N.Y. Power Authority engineers come to the house of Chief Clinton Rickard on Tuscarora Reservation to get permission to take soil tests. Rickards and council refuse permission.

In September Tuscarora learn that part of reservation is to be taken for project. 1383 acres to be condemned.

5068 A.C. (1957 A.D. June): Midwestern Inter-tribal Council organized in a meeting at University of South Dakota at Vermillion. President was Robert Burnette (Rosebud Chairman), it included tribal council members from Nebraska, S. Dakota and North Dakota.

5068 A.C. (1957 A.D. August 30): Senecas bring suit against Army to get injunction. Rejected by all courts, including Supreme Court on June 15, 1959 (5060 A.C.) which left standing Court of Appeals ruling.

5068-5070 A.C. (1957-1959 A.D.): The Indian Defense league (with members as far west as Tom Pee-saw of the Utes) helped to mobilize traditionalist resistance and the League of North American Indians (LONAI) became active. During the late 50's LONAI and it's allies were to play a major role in the "Indian revolt".

5069 A.C. (1958 A.D.): State of N.Y. tries to force St. Regis Mohawks to pay state income taxes. Mad Bear comes to help St. Regis. (St. Regis is also involved in legal battles over siezures of lands for St. Lawrence seaway.

5069 A.C. (1958 A.D.): Miccosukee of Florida threathened by White land grabbers and Everglades Reclamation Project. When they hear of success of Tuscaroras they ask Mad Bear to advise them. He travels south for a meeting with them and other tribes. They discuss a project of uniting all of the Indians of North and South and Central America, and to send a buckskin of recognition to Fidel Castro.

5069 A.C. (1958 A.D. April 16): Surveyor and police to invade Tuscarora Reservation, 100 troopers, deputies and police. Indians have signs up and plan a non-violent resistance. Leaders were William Rickard, John Hewitt and Mad Bear.

Women lay down in front of trucks. Women kicked by surveyor. Some equipment damaged. Three leaders were arrested by police. Charges later dropped. Tuscarora wins victory in Federal Court of Appeals. Turns down $13 million for the land.

5069 A.C. (1958 A.D. July): Castro invites Six Nations and Miccosukees to send delegations to Cuba. They go in July to Havana. Iroquois hope Cuba will sponsor their case in the U.N.

5069 A.C. (1958 A.D. December 12): Federated Indian Tribes organized in Los Angeles area to provide "a reservation social atmosphere" for urban Indian families. The objective was to allow urban Indians to really live as traditional Indians, at least on regular occasions, even while being in the city.

5070 A.C. (1959 A.D. March 5): 1300 supporters of hereditary chiefs march to council house where elective chief and his council were meeting behind locked doors. They take hinges off the doors, open up, and take over the government. Mad Bear presided at the Meeting. 5000 attend meeting. Elective Council is abolished and hereditary chiefs restored, and established Iroquios police with I.P. armbands. They resolve to become self sustaining.

5070 A.C. (1959 A.D.): Iroquois drivers were arrested on Six Nations Reservation by the new Iroquois police. Indian school teachers arrested and tried for treason, not punished, but had to swear support or be exiled.

5070 A.C. (1959 A.D.): Mounties attack the Council house at Six Nations. 130 Indians under Young Chief Logan, Emily General also there, plus reporters. At 3 am, 60 mounties attack. Men "just stood" but women try to push mp's out. Men were dragged and clubbed, women were hurt. Cameramen tried to get pictures but one mp smashed the camera with a stick. 33 were arrested but charges were dropped.

5070 A.C. (1959 A.D. March 29): Six Nations delegates and others (including Chief Julius Twohy and Ella McCurely from Utah) met with the Miccosukee Nation in the Everglades. It was agreed to circulate three buckskins which would later be brought back together again after having been witnessed by Indians across the nation. When that occurred a "United Indian Nation" would be organized.

5070 A.C. (1959 A.D. May): Delegation of Hopis from Arizona came to New York to talk with U.N. officials. The wanted to explain Hopi prophecies and beliefs. They also visited Mad Bear and others at Onondaga Council.

5070 A.C. (1959 A.D. June 25): Chief Ray Johnson of the Pit River Nation died while picketing for recognition of his people's land rights, in Washington, D.C. Mrs. Johnson and other Indians took Chief Johnson's body home after rejecting the BIA's callous offer to send his body back to California.

5072 A.C. (1961 A.D.): The American Indian College Committee was organized in California by Jack D. Forbes, Carl Gorman and Mary Gorman. A proposal for an "American Indian University" was developed and widely distributed.

5072 A.C. (1961 A.D. June 13-20): 460 Indians of 90 tribes gather in Chicago for the American Indian Chicago Conference. "Declaration of Indian Purpose" was prepared, stressing justice and self-determination. The recommendations were ignored by the Kennedy administration, Congress and the BIA.

5072 A.C. (1961 August): A group of Indian youth, mostly college students, meet to organize the National Indian Youth Council. The NIYC begins publication of the American Aborigine and American Before Columbus. Leaders included Clyde Warrior, Melvin Thom, Herbert Blatchford, and Hank Adams.

5073 A.C. (1962): A proposal for an "American Indian Studies" program was developed at San Fernando Valley State College by Prof. Jack D. Forbes. It was never given serious attention by college officials. The proposal called for a major in Indian Studies.

5074 A.C. (1963 A.D.): The Native American Movement is launched in Ventura County and Los Angeles County in California. The NAM, co-founded by Jack D. Forbes, Enrique Orozco, and Antonio del Buono, was designed to create sentiments of unity among persons of native blood, in North and South America, and especially Indians and Mexican Americans. The NAM advocated American Indian and Mexican-American universities, pride in Indian descent, and first used the Aztec word Aztlan to refer to the Southwest. The NAM also began to use "Native American" instead of "Indian".

5074 A.C. (1963 A.D.): Omahas stage a "war dance" in front of the Douglas County Courthouse in Omaha, Nebraska as a public protest against discrimination in employment.

5074 A.C. (1963 A.D. February): Francis Le Quier (Ojibway), Chairman, Committee for the Great Council Fire, calls for the unity of all North and South American Indians.

5074 A.C. (1963 A.D. December): State of Washington Court rules against Indian fishing rights and State Fisheries' wardens begin campaign against Indian fisherman.

5075 A.C. (1964 A.D.): Mr. and Mrs. Rupert Costo organize the American Indian Historical Society in San Francisco and begin publishing The Indian Historian. The AIHS also sponsored workshops for teachers to improve teaching about the Indian heritage.

5075 A.C. (1964-1971 A.D.): Indians of Washington State decide to protect their ancient fishing rights in spite of state efforts to take them away. "Fish-ins" begin, with many persons arrested. The Survival of American Indian Inc. group is organized. Indians and non-Indians come from all over to help but in spite of many fish-ins and court victories, the State of Washington refuses to reorganize the treaty rights. In 1971 Hank Adams is shot by whites, many others are beaten up, etc.

5076 A.C. (1965 A.D. winter): Traditional Cherokees, led by Finis Smith organize the Five County Cherokee organization to fight for the restoration and revitalization of the Cherokee Nation.

5077 A.C. (1966 A.D. Spring): John Chewie, Cherokee, is arrested for killing a deer out of season on Cherokee land. He is tried in Jay, Oklahoma, but 500 armed Cherokees surround the courthouse to see that justice is done. The case was then transfered to the federal courts.

5078 A.C. (1967 A.D.): California Indian people, both native and out-of-state, organize the first all-Indian educational movement, the California Indian Education Association with David Risling Jr. as chairman. In October this group staged the first all-Indian statewide educational conference in U.S. history.

5079 A.C. (1968 A.D.): An American Indian Community University Pilot Porject directed by Jack D. Forbes, was begun in November with a grant from the Donner Foundation, Inc. Its purposes were: to begin meeting the needs for American Indians, to provide Indian-oriented training for non-Indians, and to demonstrate the feasibility of developing an American Indian College.

5079 A.C. (1968 A.D. summer): United Native Americans organized in the San Francisco region. UNA sought to unify all persons of Indian blood throughout the Americas and to develop a democratic, grass-roots organization. Its purpose was "to work, without compromise, for native control of native affairs at every level." Lehman Brightman was the president. UNA published Warpath, a militant, pan-Indianist newspaper.

5079 A.C. (1968 A.D. summer): The BIA decides to restore some services to California Indians, such as Johnson-O'Malley funds, and college scholarships, due to campaigns of the California Indian Education Association and Indian-controlled California Indian Legal Services, Inc.

5079 A.C. (1968 A.D. June 25): A coalition of Indian people in California succeed in blocking the establishment of new all-white Commission on Indian Affairs in California. They persuaded the Senate Finance Committee to change it to an all-Indian Commission.

5079 A.C. (1968 A.D. October): Stanley Smart, leading Nevada Indian, tested Nevada's anti-Indian hunting laws by killing a deer on the so-called public domain. He was arrested and jailed, but eventually won his case.

5079 A.C. (1968 A.D. October): United Native Americans members, led by Lee Brightman, picketed OEO offices in San Francisco in protest. They forced OEO to release $48,000 to the Neighborhood Friendship House for Indian programs.

5079 A.C. (1968 A.D. November 16): United Native Americans sponsored a conference in Oakland, Calif. on "Indian Power and Federal Money." The conference publically exposed the U.S. colonial system and discrimination against Indians. Speakers included Lee Brightman, Dave Risling, Jack Forbes, Tom Campbell, and Morgan Otis.

5079 A.C. (1968 A.D. November 29-December 1): The California Indian Education Association, the largest all-Indian group in California, sponsored its second-annual statewide education conference. The meeting featured Indian speakers and panels run by Indians. Many teachers received training.

5079 A.C. (1968 A.D. December 18): Mohawks of Akwesasne block traffic from U.S. to Canada through their reservation in order to reassert their legal authority over the land and to protest illegal Canadian government actions. Many Mohawks were arrested.

5080 A.C. (1969 A.D.): The Rincon and La Jolla Indians filed a suit of $18 million against the Escondido Mutual Water Company, the city of Escondido, Secretary of the Interior, Walter Hickel and U.S. Attorney General John Mitchell for the "complete failure of the U.S. government to protect our valuable water rights".

Indians claim the water company has been diverting their water from San Luis Rey River for 70 years without compensations to the Indians, so that their water supply is insufficient.

5080 A.C. (1969 A.D.): Thomas White Hawk sentenced to die for the murder of a jeweler, James Yeado, later had his sentence commuted to life imprisonment. Indians widely protested this case, which showed the double standard of justice in South Dakota.

5080 A.C. (1969 A.D.): Teaching of Indian languages launched in California, with instruction in Hupa taught by local Indian people.

5080 A.C. (1969 A.D.): Indian-controlled National Indian Training and Research Institute created, headed by Francis McKinley, a Ute.

5080 A.C. (1969 A.D. January 16): Navajo Community College opens its doors to students, being the first Indian-controlled college in 400 years. The Navajo college, an old project of tribal leader Dillon Platero, is governed by an all-Navajo board.

5080 A.C. (1969 A.D. spring): The Berkeley Campus Chapter of United Native Americans joins the Third World student strike and spurs the creation of a Native American Studies program. Leaders of the Indian effort were Lanada Means, Patty Silvas, Carmen Christy, Horace Spencer, and Jack D. Forbes. Other plans were also being developed on other California campuses. Dr. Forbes drafted a proposal for a College of Native American Studies to be created on one of the University of California campuses. The State Legislature endorsed the idea.

5080 A.C. (1969 A.D. April 29): Stanley Smart, a Paiute Indian from the McDermitt Reservation contested a fine imposed on him for shooting deer out of season on public land.

Indians feel they can hunt and fish anywhere they want since they have untitled ownership of all the land in Northern Nevada.

He said ". . . Never have we given away or sold the land we used. . ."

The case was dismissed because of a technicality oversight on the part of the prosecution who forgot to show a county statute had been violated.

5080 A.C. (1969 A.D.): California Indian Education Association, recognizing the need for an all-Indian college, directed their president David Risling to seek out suitable government surplus property for a Native American college.

5080 A.C. (1969 A.D. June 30): Dr. Forbes writes to Assistant HEW Secretary Veneman about a 640 acre site between Winters and Davis, and requests Veneman to look into its availability for an Indian-controlled school.

5080 A.C. (1969 A.D): Native American Student Union, bringing together Indian college students, was organized in California. Leaders included Dennis Turner, Lanada Means, and many others.

5080 A.C. (1969 A.D. August): Ernest M. Benedict a Canadian Mohawk is developing a project called the North American Indian Traveling College. This college in a truck moves from one community to another offering training in work skills, information on how to start consumer cooperatives and background in the cultural heritage of the Indian.

5080 A.C. (1969 A.D. August): Indian students of Stony Bend Alberta Canada continue to boycott classes at the 12 room elementary school in protest against the principal who declines to take up residence on the reserve.

"We want the principal here so he can help us upgrade the school." Chief Snow said. He is determined to keep children away from the school until a principal is chosen who will live with the Indians.

5080 A.C. (1969 A.D. August): Indians of Cowichan Lake band have established British Columbia's first Indian farm co-op association.

They have made a contract to supply a Victoria winery with berries grown on 250 acres of the reserve. This co-op has solved some of their hard-core unemployment problems and also had a gross revenue of $30,000 last year.

5080 A.C. (1969 A.D. August 16-24): Traditionalist-nationalist Indians meet in New York state on the Tonawanda and Onondaga reservations.

5080 A.C. (1969 A.D. August 26): Some 1,000 Indians from 50 different tribes of the U.S. and Canada and Central America met in the third stage of the summer's North American Unity convention, held on the St. Regis Reserve, five miles from Cornwall, Ontario.

The "Indians only" meeting was held in order "to talk about injustices and how they can and should be corrected. We want to encourage respect for our history and emphasize among all of us that we have basic rights which must be recognized.

5080 A.C. (1969 A.D. August 26): More than 1,000 Indian gathered together at the old Haida Village, 500 miles northwest of Vancouver, on the Queen Charlotte Islands to celebrate the erecting of the first totem pole since the missionaries forbade such gatherings in the name of Christianity.

5080 A.C. (1969 A.D. August 30): At an Indian Unity conference held near Hogansburg, N.Y., delegates from 62 Indian nations of the U.S. and Canada met with Prime Minister Pierre Trudeau of Canada and the Secretary of State William Rogers to discuss the Canadian Governments refusal to recognize the Jay Treaty of 1794 A.D.

Canada claims that this treaty signed by the U.S. and Great Britain, and which says that Indians are exempt from paying custom duties and permits them to travel freely anywhere in North America, was never ratified by the Canadian government.

5080 A.C. (1969 A.D. September): Three Navajo students have filed suit against the Gallup Inter-Tribal Indian Ceremonial Association, because they felt their civil rights were violated when they were prevented from distributing a leaflet at the recent ceremonial.

5080 A.C. (1969 A.D. September): Indians on Hoopa reservation in Northern California believe the BIA has shortchanged them by as much as ½ million dollars.

They are complaining of the housing provided for them after the flooding of the Trinity and Klamath Rivers in 1964 (5075 A.C.).

BIA records show that as much as $427,000 - $1,417,000 has not been acounted for.

5080 A.C. (1969 A.D. September): Giant oil corporations put up hundreds of millions of dollars to acquire oil in Alaska belonging to the Eskimo. They also plan a pipeline across Eskimo and Tinneh lands. The Native Alaskans organize to defeat the pipeline and to secure a fair share of the wealth from the oil and land cessions.

5080 A.C. (1969 A.D. November 9-10): Small group of Indians land on Alcatraz.

5080 A.C. (1969 A.D. November 11): Leaders of the Six Nations confederacy declare that the Six Nations Reserve in Ontario, Canada, is a sovereign state and will not be governed by Ontario or Canada.

5080 A.C. (1969 A.D. November 20): 14 Indians land on Alcatraz. The next day 80 to 100 Indians of 20 tribes occupy Alcatraz Island to set up an Indian Cultural Center. By November 28 about 400 Indians were on the island. They defy the federal government and set up permanent occupancy.

5080 A.C. (1970 A.D. January): Dr. Forbes writes to General Services Administration requesting information on the 640 acre site between Winters and Davis. This was later to become the site of D-Q University.

5081 A.C. (1970 A.D. March 8): About 100 Indians occupy Ft. Lawton near Seattle in an effort to secure land for a cultural center. They were met by troops and 77 were arrested.

5081 A.C. (1970 A.D. March 14): Indians begin occupying BIA offices. Many occupy the Littleton, Colo. BIA office to protest anti-Indian employment policies of the Bureau.

5081 A.C. (1970 A.D. spring): Indian and Chicano teams tour the D-Q site; they begin making plans for its acquisition.

5081 A.C. (1970 A.D. May): Mohawk Indians of Akwesasne reoccupy Loon Island, illegally being squatted on by white recreation-seekers. On May 9 a group had occupied Stanley Island. The Mohawks claim 42 islands in St. Lawrence.

5081 A.C. (1970 A.D. May 18): El-Em Pomo Indians reoccupy Mu-Do-N Island in Clear Lake, California. They claimed the island was illegally acquired by Boise-Cascade Corp.

5081 A.C. (1970 A.D. June): The Pit River Nation begins to reassert its ownership of ancient lands in California. Many Indians are arrested as the government refuses to recognize their rights.

5081 A.C. (1970 A.D. June 7): Police raid the "Chicago American Indian Village" tent city behind Wrigley Field where Indians were protesting a lack of services for Indians in Chicago.

5081 A.C. (1970 A.D. July): Members of DQU board of Trustees meet with Yolo Native American Association to discuss the feasibility of establishing DQU. The concept of a united pan-Indian university was approved.

5081 A.C. (1970 A.D. July): Preliminary Proposal for D-Q U prepared by the ad hoc committee of Indians and Chicanos - site examined again.

5081 A.C. (1970 A.D. July): DQ is incorporated as a tax exempt, non-profit institution. The initial incorporators were Kenneth Martin, Assiniboine, David Risling, Hoopa-Yurok-Karok, and Jack Forbes, Powhatan.

5081 A.C. (1970 A.D. September): About 50 Indians from different tribes in the U.S. climbed to the top of Mount Rushmore and announced they were "taking over", until 123,000 acres of Indian land that was unjustly taken for a gunnery range in World War II is returned to them.

5081 A.C. (1970 A.D. October): The Carib Indians of Dominica have taken their land dispute with the local government to the United Nations.

The 1200 descendants of the original settlers are settled on a government reservation of some 3,700 acres at Salybia, on the island's east coast, but the government has refused to grant the Indians title to the land.

5081 A.C. (1970 A.D. October 29-30): Senator George Murphy's office issues a press release dated October 28, that the DQ-U site is to go to the University of California. This is in spite of the fact that DQ-U had submitted the only legally complete request for the site.

5081 A.C. (1970 A.D. November 3): Native American Students occupy the former Army Communication facility between Davis and Winters in support of DQ-U. Also DQ-U trustees initiate court action to prevent the illegal transfer of the site to the University of California.

5081 A.C. (1970 A.D. December 2): Taos Indians win their long battle to recover ownership of the sacred Blue Lake region of 48,000 acres.

5082 A.C. (1971 A.D. January 15): The Department of H.E.W. assigns Army Communications site to DQ-U for custody. At 12 noon the keys are transfered to Tom Campbell, DQ-U trustee (Pomo Indian).

5082 A.C. (1971 A.D. April 2): The federal government formally turns the title to 650 acres over to the trustees of DQ-U University. The Indians and Chicanos then held a pow-wow and victory celebration.